

The Shorter Bible

THE NEW TESTAMENT



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THE SHORTER BIBLE

The Old Testament (In preparation)

The New Testament (Now ready)

11
The Shorter Bible *Selection*
1918

THE NEW TESTAMENT

TRANSLATED AND ARRANGED

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NEW YORK
CHARLES SCRIBNER'S SONS
1918

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PREFACE

The SHORTER BIBLE does not aim to take the place of the complete text or of the time-honored versions, but simply to single out and set in logical and as far as possible in chronological order those parts of the Bible which are of vital interest and practical value to the present age. It represents the combined judgment not of one but of the many who have generously co-operated in this important task.

In the Bible, accounts of the same events or teachings are frequently repeated. The Book of Genesis alone contains between thirty and forty such repetitions. Seven-eighths of Mark is quoted in Matthew and three-fourths in Luke. The reader is often confused by these different versions of the same incidents and teachings. It is quite natural that Paul, even with his astounding versatility, should repeat certain teachings in his letters. About one-third of the Old Testament and about two-thirds of the New represent what is most frequently read or used by the average Bible student. These passages contain the true heart of the Bible that has proved the inspiration of past generations and will prove in increasing measure the guide of those to come.

In the SHORTER BIBLE the distracting and often misleading chapter and verse divisions, which were added in the thirteenth century, have been eliminated. To each natural division a title has been added which aims to suggest the main idea in the mind of the original writer and to put the reader at once in touch with his

point of view. The passages used are indicated in the Table of Contents and the Index of Biblical Passages.

The editors have set themselves the task of translating the original texts of the Bible into simple, dignified, modern English which will present the thought of the biblical writers so plainly and directly that commentaries will be unnecessary. In undertaking this work the aim has been not only to make the thought of each verse and paragraph clear but also to reproduce as far as possible the force and vigor of the original. If they have in a measure succeeded in doing for the present generation what earlier translators did so admirably for their own, it will be due to the generous and enthusiastic co-operation of hundreds of scholars and laymen who have joined in this labor of love.

CONTENTS

MATTHEW, MARK, AND LUKE

THE UNIVERSAL SIGNIFICANCE OF JESUS' BIRTH

SECTION	PAGE
1. The Announcement of the Good News to Zachariah, Luke 1 ⁵⁻²⁵	1
2. The Announcement to Mary, Luke 1 ²⁶⁻³⁸	2
3. Mary's Song of Praise, Luke 1 ³⁹⁻⁵⁶	3
4. Zachariah's Hymn of Thanksgiving, Luke 1 ⁵⁷⁻⁸⁰ .	4
5. The Birth of Jesus, Luke 2 ¹⁻²⁰	5
6. The Visit of the Wise Men from the East, Matt. 2 ^{1b-12}	7
7. Simeon's Hymn of Praise, Luke 2 ^{21, 22, 24-35}	8

THE LIFE OF JESUS

8. Jesus' Boyhood and Early Training, Luke 2 ³⁹⁻⁵² .	9
9. The Work of John the Baptist, Luke 3 ^{1a, b, 2-6} , Matt. 3 ^{4, 5} , Luke 3 ⁷⁻¹⁸	10
10. Jesus' Baptism and Temptation, Mark 1 ⁹⁻¹¹ , Matt. 4 ¹⁻¹⁰	11
11. The Winning of Jesus' First Disciples, Matt. 14 ³⁻⁵ , Mark 1 ^{14, 15} , Matt. 4 ^{13a} , Mark 1 ¹⁶⁻²⁰ , John 1 ^{43b-50}	12
12. A Sabbath in Capernaum, Mark 1 ²¹⁻³⁴	13
13. Jesus' Sudden Popularity, Mark 1 ³⁵⁻⁴²	14
14. The Friend of Sinners, Mark 2 ¹³⁻¹⁷ , Luke 7 ³⁶⁻⁵⁰ . .	16
15. Jesus' Disregard of Ceremonial Forms, Mark 2 ¹⁸⁻ 3 ^{4a} , Matt. 12 ^{11b-12a} , Mark 3 ^{4b-6}	17

SECTION	PAGE
16. The Supreme Miracles of Mental and Moral Healing, Matt. 12 ^{38, 39, 41, 42} , Mark 3 ⁷⁻¹² , 4 ³⁵⁻⁴¹	19
17. The Restoration of Jairus's Daughter, Mark 5 ²¹⁻⁴³	20
18. The Individual Faith that Made Jesus' Work of Healing Possible, Matt. 8 ⁵⁻¹³ , Luke 4 ¹⁶⁻²¹ , Mark 6 ²⁻⁶	21
19. The New Brotherhood, Mark 3 ^{13-21, 31-35}	23
20. The Supreme Loyalty Required for Admission into Jesus' Brotherhood, Luke 9 ⁵⁷⁻⁶² , 14 ²⁵⁻³³	24
21. Jesus' Friends and Helpers, Mark 9 ³⁸⁻⁴⁰ , Luke 8 ¹⁻³ , 10 ³⁸⁻⁴²	25
22. Mission and Practical Training of Jesus' Disciples, Matt. 9 ³⁵⁻³⁸ , Mark 6 ^{7, 8a} , Luke 10 ³⁻¹² , Matt. 7 ⁶ , Luke 10 ¹⁶ , Mark 6 ^{12, 13, 30}	25
23. Jesus' Appreciation of John the Baptist, Matt. 11 ²⁻¹⁹ , 14 ^{6-12a}	27
24. Jesus' Sympathy for the Common People, Luke 9 ⁷⁻⁹ , Mark 6 ³¹⁻⁵⁶	28
25. Jesus' Replies to the Criticisms of the Pharisees, Mark 7 ^{1-3, 5-23} , Luke 11 ^{14, 15a} , Mark 3 ²²⁻²⁷ , Luke 11 ²⁰	30
26. The Disappointments and Inspiration of Jesus' Galilean Ministry, Luke 12 ¹⁻⁵ , Matt. 11 ²⁰⁻²⁷	32
27. Jesus in Retirement with His Disciples, Mark 7 ²⁴⁻³⁶	33
28. Jesus' Decision to Take up His Cross at Jerusalem, Mark 8 ²⁷⁻⁹¹	34
29. The Transfiguration, Mark 9 ²⁻¹³	35
30. An Illustration of the Power of Faith, Mark 9 ¹⁴⁻²⁹	36
31. Preparing the Disciples for the Coming Crisis, Mark 9 ³⁰⁻³⁷ , Luke 9 ⁵¹⁻⁵⁶ , Mark 10 ¹ , Luke 13 ²² , Mark 10 ³²⁻³⁴	37
32. Contrasts Between Jesus' Hopes and the Event, Luke 13 ³¹⁻³⁵	38
33. The Way in Which Jesus Saved Zaccheus and Bartimæus, Luke 19 ¹⁻¹⁰ , Mark 10 ^{46b-52}	39

CONTENTS

ix

SECTION	PAGE
34. Jesus' Triumphant Entrance into Jerusalem, Mark 11 ¹⁻¹¹	40
35. Jesus' Arraignment of the Grafting High Priests, Luke 13 ¹⁻⁹ , Mark 11 ^{15b-19}	41
36. The Moral Guilt of the Leaders of the Nation, Mark 11 ²⁷⁻³³ , Matt. 21 ^{28-42, 45, 46}	42
37. Jesus' Condemnation of the Scribes and Pharisees, Mark 12 ^{37b-40} , Luke 11 ⁴⁶ , Matt. 23 ^{13-16, 23-32}	43
38. Jesus' Anticipation of Coming Events, Mark 13 ^{1-13, 30-32}	45
39. Jesus Facing Hate and Treachery, Mark 14 ¹⁻⁹ , Luke 21 ^{37, 38} , Mark 14 ^{10, 11}	46
40. Jesus' Last Meal With His Disciples, Mark 14 ¹²⁻²¹ , I Cor. 11 ^{24, 25a} , Mark 14 ^{23b} , I Cor. 11 ^{25b} , Mark 14 ²⁵⁻³¹	47
41. The Agony and Victory in Gethsemane, Mark 14 ³²⁻⁴²	48
42. Jesus' Arrest and Peter's Denial, Mark 14 ⁴³⁻⁵² , Luke 22 ^{54b-62}	49
43. The Preliminary Examination before the High Priests, Luke 22 ⁶³⁻⁶⁶ , Mark 14 ^{55-61a} , Luke 22 ⁶⁷⁻⁷¹	50
44. Jesus' Trial, Luke 23 ¹⁻²⁵	51
45. The Crucifixion, Mark 15 ^{16-32b} , Luke 23 ^{34a, 39-43} , John 19 ²⁵⁻²⁷	53
46. Jesus' Death and Burial, Mark 15 ³³⁻⁴⁷	54
47. The Women at the Empty Tomb, Mark 16 ¹⁻⁷ , Luke 24 ^{8, 9, 11, 12} , John 20 ¹¹⁻¹⁷	55
48. Jesus' Appearance to Two Disciples on the Way to Emmaus, Luke 24 ¹³⁻³⁵	56
49. Jesus' Reappearance to His Disciples at Jerusalem, Luke 24 ³⁶⁻⁴⁸ , John 20 ²⁴⁻²⁹	58
50. Jesus' Appearance to His Disciples at the Sea of Galilee, John 21 ¹⁻¹⁷	59
51. Paul's Record of Jesus' Appearances, I Cor. 15 ^{4b-8}	60

THE TEACHINGS OF JESUS

THE MASTER TEACHER AND HIS DISCIPLES	
SECTION	PAGE
52. Jesus' Aims as a Teacher, Matt. 5 ² , 17, 20, 11 ²⁸⁻³⁰ , 7 ²⁴⁻²⁹	62
53. The Importance of the Receptive Attitude, Mark 4 ¹⁻¹⁰ , 13-20	62
54. The Responsibilities of Jesus' Disciples, Mark 4 ²³⁻²⁵ , Luke 6 ³⁹ , 40, 43-45, Matt. 5 ¹³⁻¹⁶	64
55. The Measure of Greatness in Jesus' Brotherhood, Mark 10 ³⁵⁻⁴⁵	64
56. The Supreme Tests of Loyal Discipleship, Matt. 10 ³²⁻⁴² , 25 ³¹⁻⁴⁶	65
GOD AND MAN	
57. God's Eagerness to Reclaim the Sinner, Luke 15 ¹⁻¹⁰	68
58. God's Fatherly Love for the Wayward, Luke 15 ¹¹⁻³²	68
59. God's Readiness to Answer Prayer, Matt. 7 ⁷⁻¹¹ .	70
60. The Importance of Persistency in Prayer, Luke 11 ⁵⁻⁸ , 18 ¹⁻⁷ , Matt. 18 ¹⁹ , 20	70
61. The Power of Faith and Humility, Luke 17 ⁵ , 6, Mark 11 ²²⁻²⁵	71
62. The Lord's Prayer, Luke 11 ¹ , 2 ^a , Matt. 6 ⁹⁻¹³ . . .	71
63. The True Spirit of Reverence and Worship, Matt. 5 ³³⁻³⁷ , 6 ¹⁻⁸ , 16-18, Luke 18 ⁹⁻¹⁴	72
64. The Way that Leads to Life, Luke 13 ²³ , Matt. 7 ¹³ , 14, Luke 13 ²⁴⁻³⁰	74
65. The Nature and Growth of the Kingdom or Rule of God, Luke 17 ²⁰ , 21, Matt. 13 ³¹ , 32, Luke 13 ²⁰ , 21, Mark 4 ²⁶⁻²⁹	74
66. The Relation of the Kingdom to Existing Society, Matt. 13 ²⁴⁻³⁰ , 47-50	75

CONTENTS

xi

SECTION	PAGE
67. The Democracy of the Kingdom of God, Luke 14 ^{1a} , 15b-24, Mark 10 ¹³⁻¹⁶	76
68. The Value and Cost of Citizenship in the Kingdom of God, Matt. 13 ⁴⁴⁻⁴⁶ , Mark 9 ⁴³⁻⁴⁸ , 10 ¹⁷⁻²⁷	77
69. Single-Minded Loyalty to God, Matt. 6 ¹⁹⁻²⁴ , Mark 12 ^{28-34a}	78
70. The Necessity of Constant Watchfulness, Matt. 25 ¹⁻¹³	79

MAN AND SOCIETY

71. The Wrong and Right Use of Wealth, Luke 12 ¹³⁻²¹ , 16 ¹⁻¹²	81
72. The Responsibilities of Wealth, Luke 16 ¹⁴ , 15, 19-31	82
73. The Standard of Generous Giving, Mark 12 ⁴¹⁻⁴⁴	83
74. The Faithful Use of Individual Talents, Matt. 25 ¹⁴⁻³⁰	84
75. A Living Wage for All Willing to Work, Matt. 20 ¹⁻¹⁶	85
76. The Two Deadly Crimes Against Society, Matt. 5 ²⁷ , 28, Luke 17 ^{1b} , 2, Matt. 18 ¹⁰ , 11	86
77. The Sanctity of Marriage, Mark 10 ²⁻¹²	86
78. Man's Duty to the Church and State, Matt. 17 ²⁴⁻²⁷ , Mark 12 ^{13-17a}	87

MAN AND HIS NEIGHBOR

79. The Obligation to Make Fair and Charitable Judgments, Matt. 7 ¹⁻⁵ , John 8 ³⁻¹¹	89
80. The Crime of Cherishing Anger, Matt. 5 ²¹⁻²⁶	90
81. The Supreme Duty of Forgiveness, Matt. 18 ¹⁵ , Luke 17 ⁴ , Matt. 18 ²¹⁻³⁵	90
82. The Attitude of Non-Resentment, Matt. 5 ³⁸⁻⁴²	91
83. The Royal Law of Love, Matt. 5 ⁴³⁻⁴⁸ , 7 ¹²	92
84. The Application of the Law of Love, Luke 10 ²⁵⁻³⁷	92

THE ESSENTIALS OF TRUE HAPPINESS

SECTION	PAGE
85. A Modest and Unselfish Spirit, Luke 14 ¹ , 7-14, Mark 10 ²⁸⁻³¹	94
86. A Trust in God that Dispels all Fear and Worry, Matt. 6 ²⁵ , 26, 10 ^{28b-31} , 6 ²⁷⁻³⁴	95
87. A Firm Belief in Life after Death, Mark 12 ¹⁸⁻²⁷ . .	96
88. A Complete Devotion to the Service of God and Man, Matt. 5 ³⁻¹²	96

THE ACTS OF THE APOSTLES

THE WORK OF JESUS' EARLY FOLLOWERS IN
PALESTINE

89. The Origin of the Christian Community at Jeru- salem, Acts 1 ³⁻²⁶ , 2 ¹ , 2, 4, 6a, 12-18, 22-24, 33, 36-42 . . .	98
90. The Healing Power of the Christian Faith, Acts 2 ⁴⁶⁻³¹⁹ , 26, 4 ¹⁻³ , 5-21	101
91. The Life of the Early Christian Brotherhood, Acts 4 ³² , 34-37, 5 ¹⁻¹² , 16	104
92. The Preaching and Martyrdom of Stephen, Acts 6, 7 ¹ , 2a, 48-58, 8 ^{1a} , 7 ⁵⁹ , 60, 8 ²	105
93. The Work of Philip the Evangelist, Acts 8 ^{1b} , 4-8, 12, 14-17, 26-40	108

PAUL'S MISSIONARY WORK

94. Paul's Own Account of His Early Training and Conversion, Acts 22 ³ , Gal. 1 ¹³ , 14, Acts 26 ⁹⁻¹⁸ , Gal. 1 ¹⁵⁻¹⁷ , Acts 26 ^{20a} , II Cor. 11 ³² , 33, Gal. 1 ¹⁸⁻²⁴ .	110
95. The Christian Community at Antioch, Acts 11 ¹⁹⁻³⁰ , 12 ²⁵⁻¹³	111
96. Paul's Missionary Work at Antioch in Pisidia, Acts 13 ^{4-6a} , 13-17, 19a, 22b, 23, 24, 26-33a, 38, 39, 42-52 . . .	113
97. The Experiences of the Apostles at Iconium and Lystra, Acts 14	115

CONTENTS

xiii

SECTION

PAGE

98. Paul's Account of His Interview with the Apostles at Jerusalem, Gal. 2 ¹⁻¹⁰	117
99. The Door Opened to All Mankind, Acts 15 ¹⁻¹³ , 19, 20, 22, 30b, 32-35	118
100. The Establishment of a Christian Brotherhood at Philippi, Acts 15 ^{36-16³} , 5-15	119
101. Paul and Silas in the Prison at Philippi, Acts 16 ¹⁶⁻⁴⁰	121
102. The Founding of the Church at Thessalonica, Acts 17 ¹⁻¹⁵	123
103. Paul's Account of His Work at Thessalonica, I Thess. 2 ^{1-15a} , 17-19a, 3 ¹⁻³ , 6, 7	124
104. Paul's Speech at Athens, Acts 17 ¹⁶⁻³⁴	126
105. Paul's Work at Corinth, Acts 18 ^{1-18b}	127
106. Paul's Ministry at Ephesus, Acts 18 ²³ , 19 ^{1b} , 8-11, 17b-20, 23-32, 34b-41, 20 ¹	129
107. Paul's Farewell Address to the Elders of Ephesus, Acts 20 ² , 6a, c-12, 15c-38	131
108. Paul's Journey to Jerusalem on Behalf of Christian Unity, Acts 21 ^{1a} , 3b-24, 26	133
109. Paul's Arrest at Jerusalem, Acts 21 ^{27-22³} , 10a, 21-29	135
110. Paul's Defense Before the Jewish National Council, Acts 22 ^{30-23²⁴} , 31-33a, c	137
111. Paul Before Festus and Agrippa, Acts 25 ^{1-14a} , 22, 23, 26 ¹⁻⁴ , 5b, 22-32	140
112. Paul's Shipwreck, Acts 27 ^{1-28¹}	142
113. The End of the Long Journey, Acts 28 ²⁻³⁰	145

PAUL'S LETTERS

GALATIANS

114. Freedom Through the Faith that Christ Inspires, Gal. 1 ¹⁻⁷ , 2 ^{16b} , 20, 21, 3 ¹⁻⁵ , 23-28, 4 ³⁻⁷ , 5 ¹ , 6	149
115. Following the Nobler and Higher Impulses, 5 ¹³⁻²³	151
116. Christian Principles in Daily Life, 5 ^{24-6¹⁸}	151

I THESSALONIANS

SECTION	PAGE
117. Commendation of the Thessalonian Christians, I Thess. 1, 3 ⁹⁻¹³	154
118. The Way a Christian Ought to Live, 4 ¹⁻¹²	155
119. The Christian Attitude, 5 ⁵⁻²⁸	156

II THESSALONIANS

120. Commendation and Encouragement, II Thess. 1 ¹⁻⁷ , 11, 12, 2 ^{1-3a} , 3 ¹⁻⁵	158
121. Each Man's Obligation to Work, 3 ⁶⁻¹⁸	159

I CORINTHIANS

122. The Importance of Christian Unity, I Cor. 1 ¹⁻⁶ , 10-17a	161
123. The Power of the Simple Christian Faith, 1 ^{17b-29} , 2 ¹⁻⁵	162
124. The Source and Evidence of Spiritual Insight, 2 ¹⁰⁻ 3 ¹¹ , 21-23	163
125. The Unchristian Attitude of the Corinthian Christians, 4 ⁷⁻⁵ 6a, 9-13	165
126. The Settlement of Differences Between Christians, 6 ¹⁻¹¹	166
127. The Sacredness of the Human Body, 6 ¹²⁻²⁰ , 10 ¹³	167
128. The Obligations of Marriage, 7 ¹⁰⁻¹⁶ , 39, 40	168
129. Consideration for Other Men's Scruples, 8 ¹⁻⁴ , 7-13, 10 ²³⁻²⁷ , 31-33, 11 ¹	169
130. The Spirit of a True Apostle, 9 ¹ , 13-27	171
131. The Unity of the Loyal Christian Brotherhood, 12 ¹ , 4-7, 12-22a, 24-31a	172
132. The Supremacy of Love, 12 ^{31b} , 13	173
133. The Superiority of Prophetic Preaching to Mere Emotionalism, 14 ¹⁻⁵ , 8, 9, 13-15, 18, 19, 26-33, 39, 40	174

CONTENTS

XV

SECTION	PAGE
134. The Significance of Jesus' Resurrection, 15 ⁹⁻²⁸ . . .	176
135. The Nature of Man's Life Beyond Death, 15 ³⁵⁻⁵⁸ .	177
136. Paul's Personal Plans and Counsel, 16	179

II CORINTHIANS

137. An Appeal to the Sympathy and Loyalty of the Corinthian Christians, II Cor. 10 ¹⁻⁴ , 11 ^{5, 23b-29} , 12 ^{2-5, 7b-10} , 13 ^{9-11, 14}	181
138. Paul's Readiness to Forgive and Trust, 1 ^{1-4, 23} , 2 ¹⁻¹¹ , 3 ^{2-6, 17b, 18}	182
139. The Christian Attitude Toward Suffering and Death, 4 ^{5-5¹⁰}	184
140. Christ's Controlling Love, 5 ^{14-6¹³} , 7 ^{2-4, 6-9}	186
141. The Reasons for Generous Giving, 8 ^{1-7, 9} , 9 ⁶⁻¹⁵ . .	188

ROMANS

142. Paul's Crowning Ambition, Romans 1 ^{1, 4b-17} . . .	190
143. God's Justice and Impartiality, 1 ¹⁸⁻²⁵ , 2 ⁶⁻¹⁵ . . .	191
144. Moral Cleansing and Peace Through Christ, 3 ^{1-4a, 9-10, 19-24, 27, 28} , 4 ¹³ , 5 ¹⁻¹¹	192
145. The Victory Over Sin and Death, 6	194
146. The New Spiritual Life Open to the Followers of Christ, 7 ^{14-19, 24, 25a} , 8 ¹⁻¹¹	196
147. The Obligations and Privileges of Divine Son- ship, 8 ¹²⁻²⁹	197
148. The Security of Those Who Trust God's Love, 8 ³¹⁻³⁹ , 10 ⁵⁻¹⁵ , 11 ³³⁻³⁶	198
149. A Christian's Duty to His Fellow Christians, 12 .	200
150. The Duties of a Christian Citizen, 13	201
151. Consideration Rather than Criticism, 14	203
152. The Christian Spirit of Helpfulness, 15 ^{1-7, 13-20} , 22-26, 30-33	204
153. A Letter of Introduction and Greeting, 16 ¹⁻²³ . .	206

PHILEMON

SECTION	PAGE
154. An Appeal to Christian Clemency and Consideration, Philemon	209

COLOSSIANS

155. The Foundation of the Christian Life, Col. 1 ¹⁻⁸ , 2 ^{1-10a}	211
156. The New Life, 3 ¹⁻¹⁷	212
157. Personal Greetings, 4 ²⁻¹⁸	213

EPHESIANS

158. Christ's Work for Mankind, Eph. 1 ¹⁻⁵ , 2 ^{8-11a} , 12-22, 3 ¹⁴⁻²¹	215
159. Christian Living, 4 ¹⁻⁷ , 11-16, 26b-32, 5 ¹ , 2, 15-20	217
160. Love and Co-operation, 5 ²¹⁻²⁵ , 33, 6 ¹⁻⁹	218
161. God's Valiant Knight, 6 ¹⁰⁻²⁰ , 23, 24	219

PHILIPPIANS

162. The Joy and Contentment of the Aged Prisoner, Phil. 1 ¹⁻²⁶	221
163. Fidelity to Jesus' Ideals, 1 ²⁷⁻²⁴	222
164. The Happiness of Jesus' Loyal Followers, 3 ¹⁻¹⁶ , 4 ¹⁻⁹	224
165. Paul's Gratitude to the Philippian Christians, 2 ²⁵⁻³⁰ , 4 ¹⁰⁻²³	226

II TIMOTHY

166. Paul's Last Words, II Tim. 1 ¹⁻⁸ , 11, 12, 16, 17, 4 ⁶⁻¹⁸	228
--	-----

LATER WRITINGS

I PETER

SECTION	PAGE
167. The Christian Hope of Salvation, I Peter 1 ¹⁻⁹ , 22, 23, 2 ¹ , 2	230
168. The Responsibilities of God's People, 2 ⁹⁻¹⁷ , 3 ^{8-12a}	231
169. The Christian Household, 2 ¹⁸⁻³⁴ , 7	232
170. Steadfastness in the Hour of Stress, 3 ^{13-18a} , 4 ¹⁻¹⁶ , 19, 5 ⁶⁻¹¹	233

II PETER

171. The Christian's Privileges, II Peter 1 ¹⁻¹¹ , 3 ³ , 4, 8, 9, 17, 18	236
---	-----

JAMES

172. The Testing of the Christian's Faith, James 1 ¹⁻¹⁸ .	238
173. The Importance of Deeds and Not Mere Profes- sions, 1 ¹⁹⁻²⁷ , 2 ¹⁴⁻²² , 24	239
174. True Christian Democracy, 2 ¹⁻⁹ , 12, 13, 4 ¹¹ , 12 . . .	240
175. The Teacher's Calling, 3	241
176. The Tragedy of Struggling for Merely Material Things, 4 ¹⁻⁴ , 7-10, 13-17, 5 ^{1-7a} , 12-20	242

I TIMOTHY

177. The Riches Which Abide, I Tim. 4 ^{7b-10} , 6 ³⁻¹⁹ . . .	245
--	-----

HEBREWS

178. The Significance of Christ's Sufferings for Man- kind, Heb. 1 ¹⁻⁴ , 2 ¹⁰ , 11, 17, 18, 5 ⁸ , 9, 4 ¹⁴⁻¹⁶	247
179. The Invincible Power of Faith, 11	248
180. The Value of Discipline, 12 ¹⁻¹⁴ , 13 ¹⁻³ , 5, 6, 8, 15, 20, 21 .	251

THE REVELATION OF JOHN

SECTION	PAGE
181. The Messages of Encouragement to the Seven Churches, Rev. 1 ⁴⁻⁶ , 9-20, 2 ¹⁻¹³ , 17-19, 25-27, 3 ¹⁻⁸ , 10-22 .	254
182. The Future Appreciation of Jesus' Work, 4 ¹⁻⁶ , 8 ^b , 5, 7 ⁹ , 10, 13-17	258
183. The Final Conquest of Evil and the Reward of the Upright, 14 ⁶⁻¹⁰ , 12, 13, 19 ¹¹⁻¹⁶ , 19, 20a, d, 21a, 20 ¹¹⁻¹³ .	261
184. The New Heaven on Earth, 21 ¹⁻⁸ , 22-27, 22 ¹⁻⁵ , 10-17 .	262

I JOHN

185. The Conditions of Christian Fellowship, I John 1 ¹⁻² ¹¹	265
186. The Choice between Loyalty to God and to the World, 2 ^{12-14a} , 15-17, 3 ¹⁻¹⁵	266
187. Living in Loving Fellowship with God and Man, 3 ¹⁶⁻¹⁸ , 4 ⁷⁻²¹ , 5 ¹⁻⁵ , 14, 15	268

THE GOSPEL OF JOHN

JESUS THE TEACHER AND SAVIOR OF MANKIND

188. The Aim of the Gospel of John, John 21 ³¹ . . .	270
189. The Divine Revelation Through Jesus, 1 ¹⁻¹⁸ . . .	270
190. Man's Spiritual Rebirth, 3 ¹⁻¹³	271
191. The Mission of the Son of Man, 3 ¹⁴⁻²¹ , 25b-36	272
192. The Savior of the World, 4 ³⁻²¹ , 23-42	273
193. God's Viceroy on Earth, 5 ¹⁻³⁰ , 7 ^{16b-18}	275
194. The Bread of Life, 6 ²⁷ , 32b-51b, 63-71	277
195. The Fountain of Living Water, 7 ²⁸⁻⁵²	279
196. The Source of Spiritual Light and Liberty, 8 ¹²⁻³⁶ .	281
197. The Opener of Blind Eyes, 9	282
198. The Good Shepherd, 10 ²²⁻²⁹ , 1-18, 30	285

CONTENTS

xix

SECTION	PAGE
199. Jesus' Power Over Death, 11 ¹ , 2, 3, 4, 5, 6, 7, 11b-52	286
200. The Source of Eternal Life, 12 ^{20-36a} , 44b-50	289
201. The Servant of All, 13 ¹⁻¹⁷ , 20, 31b-35	290
202. The Eternal Bond between Jesus and His Disciples, 14 ¹⁻²⁹	292
203. The Vital Relation between Jesus and His Disciples, 15 ¹⁻²¹	294
204. Jesus' Promise of Divine Guidance, 15 ²⁶ -16 ¹⁷ , 19-33	295
205. Jesus' Prayer for All His Followers, 17, 21 ²⁵	298
Index of Biblical Passages	301

MATTHEW, MARK, AND LUKE

THE UNIVERSAL SIGNIFICANCE OF JESUS' BIRTH

1. THE ANNOUNCEMENT OF THE GOOD NEWS TO ZACHARIAH

In the reign of Herod the king of Judea there was a priest named Zachariah of the division of Abijah. His wife Elizabeth also belonged to the priestly class. Both lived irreproachable lives and strictly obeyed the divine laws; but they had no child, for Elizabeth was barren, and both were growing old.

While Zachariah was performing the priestly duty at the Temple with his division it fell to his lot, according to the custom of the priest's office, to enter the sanctuary and burn incense. At the hour of the evening offering, while the whole congregation were praying outside, there appeared to him an angel of the Lord, standing at the right of the altar of incense. At the sight of him fear fell upon Zachariah, but the angel said to him, 'Fear not, Zachariah, for your prayer has been heard. Your wife Elizabeth shall bear a son, and you shall call his name John. You will have joy and gladness, and many will rejoice at his birth; for he will be great in the sight of God, and will drink neither wine nor strong drink, but from birth will be divinely inspired. Many of the people of Israel will he turn to the Lord their God; and he will go before him as a herald in the spirit and power of Elijah, to reconcile the older and the younger generations, to incline the stubborn to the wisdom of the upright, and to make ready a people prepared for the Lord.'

Then Zachariah said to the angel, 'By what proof

shall I know this? For I am old and my wife is growing old.' The angel answered, 'I am Gabriel, who stand in the presence of God, and I am sent to speak to you, and to give you this good news. But now you will be dumb and unable to speak a word until these things come to pass, since you have not trusted my words, which will be fulfilled in due season.'

The people, as they waited for Zachariah, marvelled that he remained so long in the sanctuary, but when he came out to them and could not speak, they understood that he had seen a vision, for he made signs to them and remained dumb.

When the days of his service in the Temple were completed, he went home. Soon after his wife Elizabeth in expectation of becoming a mother went into seclusion for five months, saying to herself, 'In this way God has shown me favor, for he has removed my disgrace.'

2. THE ANNOUNCEMENT TO MARY

Six months later the angel Gabriel was sent from God to the town of Nazareth in Galilee, to a young woman betrothed to a man whose name was Joseph, a descendant of David; and the young woman's name was Mary. Coming to her the angel said, 'Hail, highly honored one! God is with you!'

She was startled at his words and asked herself what such a greeting might mean. But the angel said to her, 'Fear not, Mary, for you have found favor with God. You will conceive and bear a son and will call his name Jesus. He will be great and will be called the Son of the Most High. God will give him the throne of his father David; he will reign over the descendants of Jacob forever, and to his reign there will be no end.'

Then Mary said to the angel, 'How can this be, for

I am not yet married?' The angel answered her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you, therefore the One to be born will be called holy, the Son of God. Behold, your cousin Elizabeth is about to bear a son in her old age, and this is the sixth month with her who was called barren; for with God nothing is impossible.'

Mary said, 'I am God's servant. May it be with me as you say.' Then the angel left her.

3. MARY'S SONG OF PRAISE

Then Mary went in haste to the hill country, to a town in Judea, and entering the house of Zachariah she greeted Elizabeth. When Elizabeth heard Mary's greeting the child in her womb leaped, and Elizabeth filled with divine inspiration exclaimed,

Blest are you among women,
And blest is your child!
Why is this honor bestowed upon me,
That the mother of my Lord should come to me?
For as your greeting came to my ear,
The child in my womb leaped for joy.
Happy is she who believes in the fulfilment
Of the promise that God has made to her.

Then Mary said,

With my whole soul do I praise my God,
My spirit rejoices in God my Savior;
For he has recognized his servant in her lowliness.
From this hour all generations shall call me blessed;
For he who is mighty has shown me great honor,
And holy is his name.
From generation to generation his mercy rests
On those who revere him.
He has worked wonders with his mighty arm,

Scattering the proud through their own devices,
Hurling rulers from their thrones,
Exalting those of humble rank.
He has filled the hungry with good things,
And the rich he has sent empty away.
He has helped Israel his servant,
Remembering his mercy,
As he promised to our forefathers,
To Abraham and his descendants forever.

And Mary remained with Elizabeth about three months and then returned to her own home.

4. ZACHARIAH'S HYMN OF THANKSGIVING

Now when Elizabeth's time came to be delivered, she gave birth to a son. And her neighbors and relatives, hearing how God had shown mercy to her, gathered to rejoice with her. On the eighth day they came to circumcise the child; and they would have called him Zachariah after his father, but his mother said, 'Not so; he shall be called John.' But they said to her, 'No one of your family is called by that name.' Then by signs they asked of the child's father what he would have him called. Zachariah asked for a tablet and to the astonishment of all wrote, 'His name is John.' Immediately his power of speech was restored and he began to praise God.

All their neighbors were filled with awe, and reports of these things spread throughout the hill country of Judea, and all who heard them meditated on them, saying, 'What will this child be,' for the power of God was with him. His father Zachariah, filled with divine inspiration, spoke these words:

Blessed be the Lord God of Israel,
For he has shown favor to his people and redeemed them,

And has raised up a strong deliverer for us
 From the house of his servant David
 (As he promised long ago by his holy prophets),
 To save us from our enemies,
 And from the power of all who hate us,
 So fulfilling his promise of mercy to our fathers,
 And remembering his holy covenant,
 The compact which he made with Abraham our father
 To give us release from fear,
 And deliverance from the power of our foes,
 That we may worship him by pure and right living
 All the days of our life.

And you, child, shall be called the prophet of the Most
 High,
 For you shall go as a herald before the Lord to prepare
 for his work,
 To make known to his people their deliverance through
 the forgiveness of their sins,
 And through the tender mercy of God who has caused
 the Dawn from on high to break upon us,
 To give light to those who dwell in darkness and in the
 shadow of death,
 And to guide our feet into the way of peace.

The child grew and became strong in spirit, and was in
 the desert until the day when he made his appearance
 before the people of Israel.

5. THE BIRTH OF JESUS

In those days the Emperor Augustus decreed that all
 the world should be registered. This was the first regis-
 tration made while Cyrenius was governor of Syria.

So all went to be registered, each to his own town.
 Joseph, because he was a descendant of David, went up
 with Mary his wife from the town of Nazareth in Galilee

to Bethlehem in Judea, the birthplace of David, to be registered. Now Mary was about to become a mother, and while they were there the time came for her to be delivered. So she gave birth to her first son, and wrapped him in swaddling-clothes and laid him in a manger, because there was no room for them in the inn.

In that country there were shepherds living in the fields and keeping watch over their flocks by night. And an angel from God stood by them and a divine radiance shone around them, and they were frightened. But the angel said to them:

Fear not, for behold I bring you good news
Of great joy which shall be for all the people.
For to you is born this day in the town of David
A Savior who is God's Anointed.
This will be a sign to guide you:
You will find a babe in swaddling-clothes lying in a
manger.

Then suddenly there appeared with the angel a great number of the heavenly host singing praise to God and saying:

Glory to God on high,
And on earth peace, good-will among men.

When the angels had gone away from them into heaven, the shepherds said to one another, 'Let us go now to Bethlehem to see this which God has made known to us.' So they went in haste and found Mary and Joseph, and the baby was lying in a manger.

When they had seen him, they announced what had been told them about this child. All who heard the words of the shepherds wondered, but Mary treasured

up these things and pondered them. And the shepherds returned, thanking and praising God because of what they had heard and seen as it had been foretold.

6. THE VISIT OF THE WISE MEN FROM THE EAST

Also wise men from the east came to Jerusalem and asked, 'Where is the newly born King of the Jews? For we saw his star in the east and have come to pay him homage.' When Herod heard these things, he and every one else in Jerusalem were greatly perturbed. So when he had gathered all the high priests and scribes together, he inquired of them where the Messiah was to be born. They said to him, 'In Bethlehem of Judea.' for so it is written by the prophet:

And you, Bethlehem, in the land of Judah,
Are not least among Judah's princes,
For out of you will come a leader,
Who will be the shepherd of my people Israel.

Then Herod privately called the wise men and inquired of them exactly how long the star had been visible since its appearance in the east. Also he sent them to Bethlehem with the command, 'Go and search carefully for the young child, and when you have found him, come and let me know, that I also may go and pay him homage.' After their audience with the king they departed, and the star which they had seen in the east went before them until it stood over the place where the young child was. They were overjoyed at the sight; and when they came into the house and saw the child with Mary his mother, they knelt down and paid him homage. Opening their treasures they presented to him gifts of gold, frankincense and myrrh.

7. SIMEON'S HYMN OF PRAISE

After the prescribed eight days had passed and the time came for the child to be circumcised, he was called Jesus, as he had been named by the angel before his birth. Then when the days of their purification according to the Mosaic law had elapsed, his parents took him to Jerusalem to consecrate him to God and to offer the sacrifice prescribed in the law: a pair of turtle-doves or two young pigeons.

There was a man in Jerusalem whose name was Simeon. He was upright and devout, living in hope of the time when Israel should be comforted; for it had been revealed to him by the Holy Spirit that he should not die until he had seen God's Messiah. Led by the Spirit he came into the Temple; and as the parents brought in the child Jesus to do for him what was customary under the law, Simeon took him up in his arms, praised God, and said:

Now let thy servant depart in peace,
As thou hast promised, O God,
For mine eyes have seen thy salvation,
Which thou hast prepared in the sight of all nations,
A light to enlighten the heathen,
And to be the glory of thy people Israel.

While the father and mother of Jesus were wondering at what had been said of him, Simeon blessed them and said to Mary, 'Behold, this child is destined to bring about the fall of many and the rise to new life of many others in Israel. He shall be a standard-bearer who will be bitterly attacked (yes, your own soul shall be pierced as with a sword) so that many opinions shall be disclosed concerning him.'

THE LIFE OF JESUS

8. JESUS' BOYHOOD AND EARLY TRAINING

After Joseph and Mary had fulfilled all the regulations of the law, they returned to Galilee to their own town of Nazareth; and the boy Jesus grew and became strong in body and mind; and the blessing of God was upon him.

Now his parents went every year to Jerusalem to the Feast of the Passover, and when he was twelve years old they went up as usual. After they had stayed the full number of days and were returning, the boy Jesus remained behind in Jerusalem. His parents did not know this; but, supposing him to be in the caravan, they travelled on for a whole day. Then they searched for him among their kinsmen and acquaintances; and when they did not find him they returned to Jerusalem, still looking for him. After three days they found him in the Temple, sitting with the teachers listening to them and asking them questions. All who heard him were surprised at his insight and his answers. When his parents saw him they were astonished, and his mother said to him, 'Son, why have you treated us like this? Your father and I have been anxiously looking for you.' He said to them, 'Why did you look for me? Did you not know that I must be in my Father's house?' But they did not understand what he meant.

Then he went down with them and came to Nazareth; and he was obedient to them; but his mother kept all these sayings in her heart. And Jesus grew in wisdom and bodily strength and in the esteem of God and man.

9. THE WORK OF JOHN THE BAPTIST

In the fifteenth year of the reign of the Emperor Tiberius, while Pontius Pilate was governor of Judea and Herod tetrarch of Galilee, in the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zachariah, in the wilderness. And he went into all the country around the Jordan proclaiming a baptism of repentance for the forgiveness of sins; as it is written in the book of the sayings of the prophet Isaiah:

The voice of one crying in the wilderness,
Make ready the way of the Lord,
Make his paths straight.
Every valley shall be filled,
Every mountain and hill shall be brought low;
The crooked shall be made straight
And the rough ways smooth;
And all mankind shall see the salvation of God.

This John wore a garment of camel's hair and a leather girdle, and his food was locusts and wild honey.

Then the inhabitants of Jerusalem and all Judea and the country around the Jordan began to go out to him, to be baptized by him in the Jordan, confessing their sins.

To the throngs that went out to be baptized by him he said, 'You race of vipers! Who warned you to flee the coming wrath? Bear fruits, then, that prove you have repented. Do not say to yourselves, "We are descendants of Abraham"; for I tell you, God can raise up children for Abraham from these stones. Already the axe lies at the root of the trees. Every tree, therefore, that does not bear good fruit is cut down and thrown into the fire.'

The crowds kept asking him, 'What must we do?' He answered them, 'Let him who has two coats share with him who has none; and let him who has food do the same.' When tax-gatherers came to be baptized, they said to him, 'Teacher, what must we do?' He said to them, 'Exact no more than is assigned to you.' Soldiers also asked him, 'And what must we do?' To them he said, 'Do not extort money from anybody, nor make false charges, but be content with your wages.'

Now as the people were expectant and all were debating in their minds whether John might possibly be the Christ, John said to them all, 'I indeed baptize you with water; but One is coming mightier than I, whose sandals I am not worthy to untie. He will baptize you with the Holy Spirit and with fire. His winnowing-shovel is in his hand, and he will thoroughly cleanse his threshing-floor, and will gather the wheat into his storehouse; but the chaff he will burn up with unquenchable fire.' In this way, and with other forms of exhortation, he proclaimed the good news to the people.

10. JESUS' BAPTISM AND TEMPTATION

At this time Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. And as he was coming up from the water, he saw the heavens opening and the Spirit, like a dove, coming down upon him. And a voice from heaven said,

'Thou art my Son, the beloved,
In thee I am well pleased.'

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. And after he had fasted forty days and forty nights he was hungry. Then the tempter came and said to him, 'If you are the Son of

God, command these stones to become bread.' But he answered, 'It is written,

Man is not to live on bread alone,
But on every word that comes from God.'

Then the devil took him to the holy city and, setting him on the pinnacle of the Temple, said to him, 'If you are the Son of God, throw yourself down; for it is written,

He will give his angels charge of you,
And on their hands they will bear you up,
Lest you strike your foot against a stone.'

Jesus said to him, 'It is also written,

You shall not tempt the Lord your God.'

Once more the devil took him to a high mountain and showed him all the kingdoms of the world and their glory, and he said to him, 'All these things I will give you if you will fall down and worship me.' Then Jesus said to him, 'Away with you, Satan ! for it is written,

You shall worship the Lord your God,
And him only shall you serve.'

11. THE WINNING OF JESUS' FIRST DISCIPLES

After this Herod seized John the Baptist and bound him, and put him in prison because of Herodias, his brother Philip's wife, for John had repeatedly said to him, 'It is not right for you to have her.' And although Herod wanted to put him to death, he was afraid of the people, for they believed John to be a prophet.

Now after John was put in prison, Jesus came into Galilee proclaiming God's good news: 'The time has

come; the kingdom of God is at hand. Repent and believe in the good news.'

Leaving Nazareth, Jesus went to live in Capernaum, which is on the Sea of Galilee. As he was passing along the shore of the Sea of Galilee, he saw Simon and Andrew his brother casting their nets into the sea, for they were fishermen. Jesus said to them, 'Come with me, and I will make you fishers of men.' Thereupon they left their nets and followed him. And going a little farther on, he saw James the son of Zebedee, with John his brother, who were in their boat mending their nets. He called them at once, and they left their father Zebedee in the boat with the hired men, and went with him.

Then Jesus found Philip and said to him, 'Come with me.' Now Philip was from Bethsaida, the home of Andrew and Peter. Philip, finding Nathanael, said to him, 'We have found him of whom Moses in the law and also the prophets wrote: Jesus of Nazareth, the son of Joseph.' But Nathanael said to him, 'Can anything good come out of Nazareth?' Philip replied, 'Come and see.' Jesus saw Nathanael coming to him and said to him, 'Here is a true Israelite, in whom there is no deceit.' Nathanael said to him, 'How do you know me?' Jesus answered, 'Before Philip called you, when you were under the fig-tree, I saw you.' Nathanael answered him, 'Rabbi, you are the Son of God, you are the King of Israel.' Jesus replied, 'Do you believe because I said to you, "I saw you under the fig-tree"? You shall see greater things than these!'

12. A SABBATH IN CAPERNAUM

Jesus and his disciples entered Capernaum; and on the next Sabbath he went into the synagogue and began to teach. And the people were astounded at his teach-

ing, for he taught them as one who had authority, and not as the scribes.

In their synagogue that day was a man under the power of an unclean spirit, who shrieked out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know you are God's Holy One.' But Jesus rebuked the unclean spirit, saying, 'Be still, and come out of him.' Then the unclean spirit, after convulsing the man, came out of him with a loud cry. The people were so amazed that they began to ask one another, 'What is this? Is it a new teaching? With authority he commands even the unclean spirits and they obey him.' So his fame spread at once in every direction throughout the surrounding country of Galilee.

After leaving the synagogue they went straight to the house of Simon and Andrew, accompanied by James and John. The mother of Simon's wife was ill in bed with a fever; so at once they told Jesus about her and he went to her and, taking her by the hand, lifted her up. Then the fever left her, and she began to wait upon them.

In the evening, after the sun had set, they brought to him all who were sick or under the control of evil spirits, until all the people of the city were gathered at the door. And he healed many who were sick with various diseases, and cast out many evil spirits, but would not let them speak, because they knew who he was.

13. JESUS' SUDDEN POPULARITY

Jesus rose very early the next morning, long before daylight, and went out to a lonely place, and there prayed. But Simon and those who were with him followed after him; and when they found him, they said to him, 'Every one is looking for you.' But he said to

them, 'Let us go on to the neighboring towns, that I may preach there also; for that is why I came.' So he went throughout Galilee preaching in their synagogues, and casting out evil spirits.

One day a leper came to him and on bended knees entreated him: 'If you will, you can make me clean.' Moved with pity, Jesus stretched out his hand and touched him, and said to him, 'I will; be cleansed!' Instantly the leprosy left him and he was cleansed. Then Jesus, after strictly warning him, sent him away with the command, 'See that you say not a word to any one, but go, show yourself to the priest and offer what Moses commanded as evidence to them that you are clean'; but the man went away and began to proclaim it and to spread the report abroad, so that Jesus could no longer enter a city openly, but had to stay outside in lonely places, where people from every quarter came to him.

When Jesus entered Capernaum again, after some days, it was reported that he was at home, and so many people flocked to him that there was no longer room for them, not even at the door. While Jesus was preaching to them, four men came, carrying a man who was paralyzed, and as they could not get near to Jesus on account of the crowd, they tore up the roof over his head. And when they had made a hole, they let down the bed on which the paralytic was lying. Seeing their faith, Jesus said to the paralytic, 'Son, your sins are forgiven.' But some of the scribes sitting there said to themselves, 'Why should this man say such a thing? He is blaspheming! Who can forgive sins except God alone?'

Knowing at once what they were saying, Jesus said to them, 'Why do you question my authority? Which is easier: to say to the paralytic, "Your sins are for-

given"; or to say, "Get up, take your bed, and walk"? But that you may know that the Son of Man has authority on earth to forgive sins' (he said to the paralytic) 'I say to you, Rise, take up your bed, and go to your home.' Then the man rose and at once took up his bed and went out in the presence of them all, so that they were all amazed and praised God, saying, 'We have never seen anything like this!'

14. THE FRIEND OF SINNERS

Then Jesus went out again beside the Sea of Galilee; and all the crowd came to him, and he taught them. As he passed along he saw Levi, the son of Alphæus, sitting at the custom-house, and he said to him, 'Come with me.' So he arose and followed him.

Now while Jesus was eating dinner in Levi's house, many tax-gatherers and outcasts sat down with Jesus and his disciples. The scribes and Pharisees, seeing this, said to his disciples, 'Does he eat with tax-gatherers and outcasts?' On hearing this, Jesus said to them, 'Not those who are well, but those who are sick have need of a physician. I did not come to call the just but sinners to repentance.'

At another time one of the Pharisees invited him to dine with him. So Jesus entered the Pharisee's house and reclined at the table. In the town was a woman of bad character who, when she found that Jesus was reclining at table in the Pharisee's house, brought an alabaster flask of perfume. She stood behind at his feet, weeping; and as her tears began to wet his feet, she wiped them with her hair. And she kept tenderly kissing his feet and anointed them with the perfume.

When the Pharisee who had invited him saw it, he said to himself, 'If this man were a prophet, he would

know the character of the woman who is touching him, for she is an outcast.'

Jesus answered him, 'Simon, I have a word to say to you.' He replied, 'Say it, Master.' 'A certain money-lender had two debtors: one owed him five hundred silver pieces and the other fifty. Neither of them was able to pay anything; so he released them both. Now which of them will love him the more?' Simon answered, 'I suppose the man who owed the most.' Jesus said to him, 'You have judged rightly.'

Turning to the woman, Jesus said to Simon, 'You see this woman? When I came into your house, you gave me no water for my feet; but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but she, since I came in, has not ceased tenderly to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with perfume. Therefore I say to you, her sins, though they be many, are forgiven, for she has loved much; he to whom little is forgiven, loves little.' And he said to her, 'Your sins are forgiven.' Then his fellow-guests began to say to themselves, 'Who is this man who even forgives sins?' But he said to the woman, 'Your faith has saved you; go and be at peace.'

15. JESUS' DISREGARD OF CEREMONIAL FORMS

Once when John's disciples and the Pharisees were observing a fast, people came to Jesus and said, 'Why do the disciples of John and the disciples of the Pharisees fast, but your disciples not fast?' Jesus said to them, 'Can guests fast at a wedding while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the time will come when the bridegroom is taken away from them; then they will fast. No one sews a piece of unshrunk

cloth on an old coat; otherwise the patch breaks away from it, the new from the old, and the tear is made worse. No man pours new wine into old wine-skins; otherwise the new wine bursts the skins, and both the wine and the wine-skins are lost. Instead new wine is poured into fresh wine-skins.'

One Sabbath Jesus was passing through the grain fields; and his disciples, as they made their way through, began to pull off the heads of the grain. The Pharisees said to him, 'Sir, why are they doing things that on the Sabbath are unlawful?' He said to them, 'Have you never read what David did when he and his followers were in need and hungry? how he went into the house of God, when Abiathar was high priest, and ate the consecrated bread which only the priests are allowed to eat, and gave it also to those with him?'

And he said to them, 'The Sabbath was made for man, and not man for the Sabbath; so that the Son of Man is master even of the Sabbath.'

Again he entered a synagogue. A man was there whose hand was withered. And they watched Jesus to see whether he would heal him on the Sabbath day, that they might bring a charge against him. Jesus said to the man whose hand was withered, 'Rise and come forward.' Then he said to them, 'Is it lawful on the Sabbath day to do good or to do harm? to save life or to kill?' Who of you, if he has but one sheep and it falls into a hole on the Sabbath, will not lay hold of it and lift it out? Is not a man far superior to a sheep? But they were silent. Then looking around upon them with sorrow and indignation because of their hard-heartedness, he said to the man, 'Stretch out your hand.' He stretched it out, and his hand was completely restored. But the Pharisees went out and at once began to plot with the Herodians against him, how they might put him out of the way.

16. THE SUPREME MIRACLES OF MENTAL AND MORAL HEALING

Then certain of the scribes and Pharisees addressed Jesus, saying, 'Master, we wish to see a miraculous sign performed by you.' But he answered them, 'It is an evil and unfaithful generation that demands a sign, and no sign shall be given but the sign of the prophet Jonah. The men of Nineveh at the judgment day will confront this generation and condemn it; for they repented at the preaching of Jonah, but here is One greater than Jonah. The queen of the south will rise at the judgment day with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, but here is One greater than Solomon.'

Jesus withdrew to the sea with his disciples, and a multitude followed him from Galilee. Also from Judea, Jerusalem, Idumea the other side of the Jordan, and from the region about Tyre and Sidon a great throng, having heard what he was doing, came to him. So he told his disciples to have a small boat ready for him to prevent his being crushed by the crowd; for he had healed so many that all who were afflicted were pressing forward to touch him. And whenever the evil spirits saw him, they fell down before him and cried, 'You are the Son of God.' But he charged them repeatedly not to make him known.

In the evening Jesus said to his disciples, 'Let us cross to the other side.' So, leaving the crowd, they took him with them in the boat just as he was; and there were other boats with his. A heavy squall arose and the waves began to break into the boat so that it was filling; but Jesus was in the stern asleep on the cushion. So they woke him and said to him, 'Master, is it nothing

to you that we are lost?’ And he awoke and rebuked the wind, and said to the sea, ‘Peace, be still!’ Immediately the wind fell and there was a calm; and he said to them, ‘Why are you so afraid? Why do you not have faith?’ But they were filled with awe and said to one another, ‘Who then is he, that even the wind and the sea obey him?’

17. THE RESTORATION OF JAIRUS’S DAUGHTER

When Jesus again crossed the Sea of Galilee in a boat to the other side, a large crowd had gathered to meet him; so he remained beside the sea. One of the presidents of the synagogue, Jairus by name, came up and on seeing Jesus fell at his feet and earnestly entreated him, saying, ‘My little daughter is at the point of death; come, I beg of you, and place your hands on her that she may be cured and live.’ So Jesus went with him, and a great crowd followed and pressed about him.

In the crowd was a woman who had suffered from hemorrhage for twelve years and had been treated by many physicians, spending all that she had, yet was none the better but rather had grown worse. Having heard about Jesus, she came up behind him in the throng and touched his robe, for she said to herself, ‘If I can but touch his garments, I shall be cured.’

Immediately the hemorrhage stopped, and she knew that she was cured of her disease. Jesus, knowing at once that healing power had gone from him, turned around in the crowd and said, ‘Who touched my garments?’ His disciples said to him, ‘You see the crowd pressing around you, and yet do you ask, “Who touched me?”’ But still he looked for her who had done this, until the woman, frightened and trembling, knowing what had happened to her, came forward and fell down

before him and told him the truth. He said to her, 'Daughter, your faith has cured you. Go and live in peace, and be healed of your disease.'

While Jesus was still speaking, messengers came from the house of the president of the synagogue, saying, 'Your daughter is dead. Why trouble the Master further?' But Jesus, overhearing the message, said to the president of the synagogue, 'Have no fear, only trust.' And Jesus would allow no one to go with him except Peter and James and John the brother of James. When they came to the house of the official, he found a crowd of people weeping aloud and wailing. Entering, Jesus said to them, 'Why are you making an uproar and weeping? The child is not dead, but asleep.' And they laughed at him scornfully. But he sent them out and took the father and mother of the child and those who were with him into the room where she was. Then, taking her by the hand, he said to her, 'Talitha koumi,' which means, 'Little girl, arise.' To the amazement of all, the little girl (who was twelve years of age) got up at once and walked about; but Jesus charged them strictly to let no one know of this, and told them to give her something to eat.

18. THE INDIVIDUAL FAITH THAT MADE JESUS' WORK OF HEALING POSSIBLE

After Jesus entered Capernaum, a captain in the Roman army came and appealed to him, saying, 'Sir, my servant is lying at home paralyzed and in great agony.' Jesus said to him, 'I will come and heal him.'

But the captain answered, 'Sir, I am not worthy that you should come under my roof. Only say the word and my servant will be cured. For though I am a man under authority, I have soldiers under me. I say to

this man, "Go," and he goes; to another, "Come," and he comes; to my slave, "Do this," and he does it.'

When Jesus heard this, he was astonished and said to his followers, 'I assure you, I have never found such faith as this in any Israelite. But I tell you that many will come from the east and the west and take their places beside Abraham, Isaac, and Jacob in the Kingdom of Heaven, while the natural heirs of the Kingdom will go outside into the darkness where men shall wail and grind their teeth.'

Then Jesus said to the captain, 'Go, according to your faith let your request be granted.' And the servant was cured that very hour.

Jesus went to Nazareth where he had been brought up. As was his custom, he entered the synagogue on the Sabbath, and stood up to read the lesson. And he was given the scroll of the prophet Isaiah, and on unrolling it he found the place where it is written:

The Spirit of the Lord is upon me,
For he has consecrated me to preach good news to the
poor,
He has sent me to proclaim release to captives,
And recovery of sight to the blind,
To set free those who have been crushed by oppression,
To proclaim the year when the Lord will show favor.

Then having rolled up the scroll he handed it back to the attendant and sat down. The eyes of all in the synagogue were fixed on him, and he said to them, 'To-day this scripture is fulfilled in your presence.'

As he proceeded to teach in the synagogue, many who heard him were astounded and said, 'From what source did he get these teachings? What is this wisdom which has been given him? and what are these miracles that he performs? Is he not the carpenter, the son of Mary

and the brother of James and Joses and Judas and Simon? Are not his sisters living here among us?' And they would not believe in him. Jesus said to them, 'A prophet is not without honor except in his own country and among his kinsmen and in his own home.' In that place he could perform no miracle beyond laying his hands on a few sick people and healing them; and he was astonished at the lack of faith. So he went about the surrounding villages, teaching.

19. THE NEW BROTHERHOOD

Jesus went up on the hillside near Capernaum and called to him the men whom he wanted and they came to him. He appointed twelve to accompany him and to go out to preach, with authority to cast out evil spirits. These were the Twelve: Simon to whom he gave also the name Peter, James the son of Zebedee and John his brother, whom he called 'Sons of Thunder,' Andrew, Philip, Bartholomew, Matthew, Thomas, James the son of Alphæus, Thaddeus, Simon the Zealot, and Judas Iscariot, who at last betrayed him.

Then Jesus went into a house and the crowd gathered again so that it was impossible even to eat a meal. When his relatives heard of this, they set out to get hold of him, for they said, 'He is out of his mind.' Standing outside, his mother and his brothers sent word to him to come out to them. He was in the midst of a seated throng when some one said to him, 'Here are your mother and your brothers and sisters outside hunting for you.' He answered, 'Who are my mother and my brothers?' Then looking around at those who sat in a circle about him, he said, 'Here are my mother and my brothers. Whoever does the will of God is my brother and sister and mother.'

20. THE SUPREME LOYALTY REQUIRED FOR
ADMISSION INTO JESUS' BROTHERHOOD

Once when Jesus and his disciples were travelling along the road, some one said to him, 'I will follow you wherever you go.' Jesus said to him, 'The foxes have holes and the wild birds their nests, but the Son of Man has nowhere to lay his head.' He said to another, 'Follow me'; but the man said, 'Let me first go and bury my father.' Jesus said to him, 'Let the dead bury their dead, but go you and proclaim the Kingdom of God.' Still another said, 'I will follow you, Lord, but let me first say good-by to my people at home.' Jesus said to him, 'No one who looks back after having put his hand to the plough is fit for the Kingdom of God.'

On one occasion when crowds were accompanying him, he turned and said to them, 'If any one who comes to me is not willing to give up his father and mother and wife and children and brothers and sisters, yes, and his very life, he cannot be my disciple. Whoever does not carry his own cross as he follows me cannot be my disciple. Who of you, if he wishes to build a tower, does not first sit down and count the cost, to see whether he has money enough to complete it? Otherwise if he has laid the foundation and is unable to finish the building, all who see it make fun of him and say, "This man began to build but could not finish!" Or what king, on going to war with another king, does not first sit down and deliberate whether with ten thousand men he can withstand the one who is coming against him with twenty thousand? If he cannot, while the other is still a long way off he sends an embassy asking for terms of peace. So then no one of you who is not willing to part with all his possessions can be my disciple.'

21. JESUS' FRIENDS AND HELPERS

John said to Jesus, 'Master, we saw some one casting out evil spirits in your name, and we tried to prevent him because he is not one of us.' But Jesus said, 'Do not forbid him, for no one who performs a miracle in my name can readily speak evil of me. He who is not against us is for us.'

Then Jesus went on from one town and village to another, preaching and proclaiming the good news about the Kingdom of God. And he was accompanied by the twelve disciples and certain women who had been cured of evil spirits and diseases: Mary, who was called Magdalene, from whom seven evil spirits had gone out, Joanna the wife of Chuza, Herod's steward, Susanna, and many others who were contributing from their means to the support of Jesus and his disciples.

During their journey Jesus entered a certain village where a woman named Martha welcomed him in her house. She had a sister named Mary who seated herself at the Lord's feet and listened to his words. But Martha was distracted by her zeal to wait on him, and came and said to him, 'Lord, do you not care that my sister has left me to do all the work alone? Tell her to help me.' But Jesus said to her, 'Martha, Martha, you are anxious and troubled about many things, but few things are vital, indeed one only. Mary has chosen the better part, which shall not be taken away from her.'

22. MISSION AND PRACTICAL TRAINING OF
JESUS' DISCIPLES

Jesus journeyed through all the towns and villages, teaching in their synagogues, preaching the good news about the Kingdom, and healing all kinds of diseases and

infirmities. At sight of the crowds, harassed and scattered like sheep without a shepherd, he was filled with pity, and said to his disciples, 'This is an abundant harvest, but the laborers are few. Entreat the lord of the harvest to send laborers into his fields.'

Then summoning the Twelve he proceeded to send them out two by two; and he gave them power over evil spirits. He instructed them to take nothing for their journey but a staff. Also he said, 'Go your way. Remember that I send you out as lambs among wolves. Take with you neither purse nor bag nor an extra pair of sandals, and do not stop to greet any one on the road. Whatever household you first enter, say, "Peace to this house!" And if the man living there is worthy, your peace will rest upon him; but if not, it shall return to you. Stay at the same house, eating and drinking what they provide, for the laborer deserves his wages. Do not go from one house to another.

'Also in whatever town you enter, if the people receive you, eat what they set before you. Heal those in that town who are ill, and tell them, "The Kingdom of God is near you." But if you enter any town where the people do not receive you, go out into its streets and say, "Even the dust of your town which clings to our feet, we wipe off in protest against you." But know this: that the Kingdom of God is at hand. I tell you, on that day it will be better for Sodom than for that city.

'Do not give to the dogs that which is sacred, nor throw your pearls before swine, for fear that they trample them under their feet and then turn back to rend you. He who hears you, hears me; he who rejects you, rejects me; he who rejects me, rejects him who sent me.'

So Jesus' disciples went out and preached in order to lead men to repent. They also cast out many evil spirits and cured many sick by anointing them with oil.

Then returning to Jesus they told him what they had accomplished and taught.

23. JESUS' APPRECIATION OF JOHN THE BAPTIST

When John heard in prison what Jesus was doing, he sent his disciples to ask him, 'Are you the Promised One who is coming, or are we to look for some one else?' Jesus answered them, 'Go and report to John what you see and hear: the blind recover their sight, the lame walk, the lepers are made clean, the deaf hear, the dead are restored to life, and the poor have the good news proclaimed to them. Blessed is the man who does not lose faith in me.'

As the disciples of John went away, Jesus talked to the people concerning John: 'What did you go into the wilderness to see? A reed shaken by the wind? Then what did you go out to see? A man wearing fine clothes? Men dressed like that live in palaces. But why did you go out? To see a prophet? Yes, I tell you, and more than a prophet! This is he of whom it is written:

Behold, I send my messenger before you,
Who shall make the way ready for you.

'I assure you, no man has appeared who is greater than John the Baptist; and yet he who is least in the Kingdom of Heaven is greater than he. The era of the law and the prophets ended with John: indeed, if you are ready to hear it, he is that Elijah who is to come. Let him who can understand give heed. From the days of John the Baptist until now the Kingdom of Heaven has been besieged, and the besiegers are taking it.

'To what shall I compare this generation? It is like

children sitting in the market-places, who call to their playmates and say:

We played the pipes for you but you would not dance;
We cried but you would not lament.

For John came neither eating nor drinking, and men said, "He is possessed by an evil spirit!" The Son of Man came eating and drinking, and men say, "He is a glutton and a drunkard, a friend of tax-gatherers and outcasts!" But Wisdom is justified by what it accomplishes.'

Now when Herod's birthday came, the daughter of Herodias danced in public and delighted him. Thereupon he swore that he would give her whatever she might ask. Prompted by her mother, she said to him, 'Give me here on a dish the head of John the Baptist.' Although the king was reluctant, yet because of his oath and his guests he ordered that it be given her. So he commanded that John be beheaded in prison, and his head was brought on a dish and given to the girl, and she brought it to her mother. John's disciples came and carried away the body for burial.

24. JESUS' SYMPATHY FOR THE COMMON PEOPLE

When Herod the tetrarch heard what Jesus was doing, he was greatly perplexed, for some said that John had risen from the dead, some that Elijah had appeared, and others that one of the ancient prophets had come to life again. Herod said, 'I have beheaded John; but who is this of whom I hear these reports?' And he tried to find him.

Then Jesus said to his disciples, 'Come by yourselves to some quiet place and rest a while'; for so many people

were coming and going that the disciples could not find time even to eat. So they went in a boat by themselves to a quiet place; but many people saw and recognized them as they went, and running from all the towns they arrived before them. When Jesus landed he found a large crowd awaiting him. Feeling sympathy for them because they were like sheep without a shepherd, he began to teach them many things.

As it was already late in the day his disciples came to him and said, 'This place is remote and it is now late. Send the people away to the neighboring farms and villages to buy food for themselves.' But he answered 'Give them some food.' They replied, 'Are we to go and buy two hundred silver pieces' worth of food for them?' He said, 'Go and see how many loaves you have.' When they found out, they said, 'Five, and two fishes.' Then he directed them to make the people sit down in groups on the green grass. So they sat down in companies of a hundred and of fifty. Then he took the five loaves and the two fishes, and looking up to Heaven, he blessed the loaves and broke them in pieces which he kept giving to the disciples to set before the people. He also divided the two fishes among them, and all ate and had enough; and then they took up twelve baskets full of broken pieces of the bread and fish, although the number of the men who had shared them was five thousand.

Then Jesus had his disciples enter the boat and cross before him to Bethsaida, while he himself dismissed the crowd; after dismissing them, he climbed a hill to pray. When evening came the boat was in the middle of the sea and he alone on the land. Seeing that they were having trouble as they rowed, for the wind was against them, he went to them at about three o'clock in the early morning, walking on the sea as if intending to pass them. When they saw him walking on the sea,

they believed that he was a ghost and cried out, for all saw him and were frightened; but he spoke to them at once, saying, 'Be quiet, it is I, do not be afraid.' Then he went aboard the boat and the wind dropped, but they were overwhelmed with amazement, because they had not taken to heart the lesson of the loaves, being slow to understand its meaning.

After crossing the sea they landed at Gennesaret and moored the boat. As soon as they had gone ashore, the people recognized Jesus and searched all that part of the country, and wherever they heard of his arrival they brought to him the sick on their beds. In every village or town or hamlet to which he went people would lay their sick in the market-place and beg him to let them touch even the fringe of his robe; and all who touched him recovered.

25. JESUS' REPLIES TO THE CRITICISMS OF THE PHARISEES

The Pharisees and some of the scribes who had come from Jerusalem went to Jesus in a body, because they had observed that some of his disciples ate their food without the prescribed washing of hands. For the Pharisees and all the Jews in obedience to ancient tradition never fail to wash their hands up to the wrists before eating. So the Pharisees and scribes asked him, 'Why do not your disciples obey the ancient tradition instead of eating food with unwashed hands?' Jesus said to them, 'Well did Isaiah prophesy about you hypocrites:

This people honors me with their lips,
But their heart is not with me;
Their worship is worthless,
For they teach doctrines which are only human precepts.

Disregarding the command of God, you hold to human tradition.'

He also said to them, 'Beautifully do you set aside God's command that you may keep your own tradition! Moses said, "Honor your father and your mother," and, "He who speaks evil of father or mother shall die." But you say, "If a man says to his father or to his mother, What you were to have received from me is dedicated to God," you hold that he is exempt from doing anything for his father or mother. So you annul the word of God in favor of the tradition which you have handed down; and you do many other things like that.'

Then calling the crowd to him again, he said to them, 'Hear me, all of you, and understand. Nothing can defile a man by entering him from outside. It is what comes from him that defiles him.'

When Jesus had gone into the house away from the crowd, his disciples asked what this figurative saying meant. He answered them, 'Are you too so slow to comprehend? Do you not see that nothing that enters a man can defile him? It does not go into his heart but into his stomach and passes out into the drain.' (In saying this Jesus declared that all kinds of food were ceremonially clean.) He went on to say, 'It is what comes from a man that defiles him; for from within, from the heart of him, come evil thoughts, sexual vice, acts of theft, murder, adultery, greed, wickedness, deceit, sensuality, enviousness, slander, pride, and recklessness. All these evil things come from within, and they defile him.'

On another occasion Jesus was casting out an evil spirit that made its victim dumb; and when the evil spirit had gone out, the dumb man spoke, to the amazement of the crowds. But the scribes who had come down to Jerusalem said, 'He is possessed by Beelzebub,

the prince of evil spirits, and it is by him that he casts them out.' So Jesus called them and said to them by way of illustration, 'How can Satan cast out Satan? If a kingdom is divided into hostile parties, that kingdom cannot stand. If a household is divided into hostile factions, that household cannot stand. If Satan has risen against himself and is divided, he cannot stand but will come to an end. No one can enter a strong man's house and rob him of his goods unless he first binds the strong man; then he can rob his house. If I by the power of God cast out evil spirits, then it is plain that the Kingdom of God has already come to you.'

26. THE DISAPPOINTMENTS AND INSPIRATION OF JESUS' GALILEAN MINISTRY

While the crowds were thronging to Jesus by thousands, so that they were trampling on one another, he said to his disciples, 'Be on your guard against the yeast-like hypocrisy of the Pharisees. Nothing is hidden which will not be revealed, nor concealed which will not be made known. So all that you have spoken in the dark will be heard in the light, and what you have whispered behind closed doors will be proclaimed from the housetops. Fear not those who kill the body but after that are able to do no more; but I will tell you whom to fear: Fear him who after he has killed has power to cast into hell; yes, I tell you, fear him.'

Then because they had not repented, Jesus began to denounce the cities where most of his marvellous deeds had been performed: 'Woe to you Chorazin! Woe to you Bethsaida! for had the marvellous deeds that have been performed in you been done in Tyre and Sidon, they would have repented in sackcloth and ashes. I tell you that it will be better for Tyre and Sidon on the day

of judgment than for you. Will you, Capernaum, be exalted to the sky? No, you will go down to destruction! For had the marvellous deeds performed in you been done in Sodom, it would have remained standing until this day. So I tell you, it will be better on the day of judgment for the people of Sodom than for you.'

At this time Jesus exclaimed, 'I praise thee, Father, Lord of heaven and earth, that though thou hast hidden these things from the wise and learned, thou hast revealed them to those who are untaught; yes, Father, for such has been thy gracious purpose. Everything has been revealed to me by my Father, and no one knows the Son but the Father, nor does any one know the Father except the Son and him to whom the Son will reveal him.'

27. JESUS IN RETIREMENT WITH HIS DISCIPLES

Jesus left Capernaum and went into the territory of Tyre and Sidon. Going into a house, he wished that no one should know of it, but he could not escape notice. Soon a woman whose little daughter was possessed by an evil spirit heard of him and came and knelt at his feet. Now the woman was a pagan of the Phœnician race. She begged him to drive the evil spirit out of her daughter, but he said to her, 'Let the children first be satisfied, for it is not fair to take their bread and throw it to the dogs!' She answered him, 'True, sir, yet the little dogs under the table do eat the children's crumbs.' He said to her, 'Because of this answer go to your home; the evil spirit has gone out of your daughter.' On returning home she found the child lying on the bed and the evil spirit gone from her.

Jesus again left the territory of Tyre and passed through Sidon to the Sea of Galilee, crossing the district

of the Decapolis. And the people brought to him a deaf man, who also stammered, that Jesus might lay his hand on him. So having taken the man away from the crowd, he put his fingers into the man's ears, touched his tongue with saliva, and looking up to heaven sighed and said to him, 'Effatha' (which means 'Open'). And at once the man's ears were opened and his tongue freed and he spoke distinctly. Then Jesus charged them to tell no one; but in spite of his command they spread it abroad, saying, 'How well he has done everything! He even makes the deaf hear and the dumb speak.'

28. JESUS' DECISION TO TAKE UP HIS CROSS AT JERUSALEM

On their way to the villages of Cæsarea Philippi Jesus asked his disciples, 'Who do people say that I am?' They told him, 'John the Baptist; others say, "Elijah"; some say, "One of the prophets."' Then he said to them, 'But you yourselves, who do you say that I am?' Peter answered him, 'You are the Messiah.' But he strictly charged them to tell no one.

And he began to teach them that the Son of Man must endure great suffering and be rejected by the elders and high priests and scribes and be killed, but that after three days he would rise from the dead. This he declared openly; and Peter undertook to reprove him. But Jesus turned and looking upon his disciples reproved Peter, saying, 'Away with you, Satan, for you are bent upon men's wishes, not God's will.'

Then Jesus called to him the crowd with his disciples, and said to them, 'If any one wishes to follow me, let him ignore self, take up his cross, and come with me. For whoever is intent on saving his life, will lose it; but whoever loses his life for my sake and for the sake of

the good news, will save it. What does it profit a man to gain the whole world and forfeit his soul? For what would a man give in exchange for his soul? Whoever is ashamed of me and my teachings in this age of faithlessness and sin, of him the Son of Man will be ashamed when he comes in the glory of his Father with the holy angels.'

And he said to them, 'I assure you that some of these who stand here will not taste death before they have seen the Kingdom of God established in its might.'

29. THE TRANSFIGURATION

Six days later Jesus took Peter, James and John up a high mountain where they were alone, and in their presence he was transfigured. His clothes glistened with a dazzling whiteness such as no bleaching could give on earth. And there appeared to them Elijah and Moses, who talked with Jesus. Then Peter said, 'Master, it is fortunate that we are here. Let us make three booths, one for you, one for Moses, and one for Elijah.' (For in his terror he did not know what to say.) Then a cloud came and overshadowed them, and a voice from the cloud said, 'This is my Son, the Beloved; give heed to him.' And suddenly, looking around, they saw no one with them but Jesus.

As they came down from the mountain, he charged them to tell no one what they had seen until after the Son of Man had risen from the dead. And they obeyed the command but debated among themselves what 'rising from the dead' meant. Therefore they asked him, 'How is it that the scribes say, "Elijah must first come?"' He answered, 'Elijah is to come first to restore everything. And what is written about the Son of Man? Is it not that he is to endure great suffering

and be despised? But I tell you, Elijah too has come, and they have done to him what they pleased, even as it is written of him.'

30. AN ILLUSTRATION OF THE POWER OF FAITH

When Jesus with Peter, James, and John returned to the disciples, they found them surrounded by a great crowd, and scribes discussing with them. And as soon as the crowd saw Jesus, they were greatly excited and ran to greet him. He asked them, 'What are you discussing?' A man in the crowd answered him, 'Master, I have brought you my son, who is possessed by a dumb spirit. Whenever it seizes him, it throws him down and he foams at the mouth and grinds his teeth, and he is wasting away. So I asked your disciples to cast it out, but they could not.'

Then Jesus said to them, 'O unbelieving generation! How long shall I be with you? How long shall I bear with you? Bring him to me.' They brought the boy to him; and on seeing Jesus, the spirit at once threw the youth into convulsions. Falling on the ground, he rolled about, foaming at the mouth. Then Jesus asked the father, 'How long has he been like this?' He said, 'From childhood; and many a time it has thrown him into the fire or into water, trying to kill him. But if you can do anything for us, have pity and help us.' Jesus said to him, "'If you can!'" Everything is possible for him who believes.' Thereupon the father cried out, 'I believe; help my unbelief!' And Jesus, seeing the crowd rapidly increasing, reprimanded the evil spirit, saying, 'Dumb and deaf spirit, I command you, leave him and never enter him again.'

Then convulsing the boy and shrieking, it left him; and he became so like a corpse that many said, 'He is

dead'; but Jesus took him by the hand and raised him up. When Jesus had gone into the house, the disciples questioned him in private, 'Why could we not cast out the evil spirit?' He said to them, 'This kind can be driven out only by prayer.'

31. PREPARING THE DISCIPLES FOR THE COMING CRISIS

Leaving Cæsarea Philippi, Jesus and his disciples passed through Galilee; but of this he wished no one to know, for he was teaching his disciples. He said to them, 'The Son of Man will be betrayed and men will put him to death, but in three days he will rise from the dead.' But they did not understand his meaning and feared to ask.

When they had reached Capernaum and were in the house, he asked them, 'What were you arguing about on the way?' But they made no reply, for they had been disputing on the way concerning which of them was greatest. Sitting down, he summoned the Twelve, and said, 'If any one wishes to be first, he will be last of all and servant of all.' Then he took a little child and set him in their midst and with his arm around him said to them, 'Whoever welcomes one of these little ones in my name, welcomes me; and whoever welcomes me, welcomes not me, but him who sent me.'

Now when the time had nearly come for him to be received up into heaven, Jesus set out for Jerusalem and sent messengers before him, who entered a certain Samaritan village to make preparation for him. But the people would not receive him because he was on his way to Jerusalem. Perceiving this, his disciples, James and John, said, 'Lord, will you not have us command fire to come down from heaven and consume

them?' But he turned and reproved them. And they went on to another village.

From there he went into the territory of Judea and beyond the Jordan, and again crowds gathered to him, and again he taught them according to his custom. So he passed from one town and village to another, teaching as he went on toward Jerusalem.

Now as they were on the way up to Jerusalem and Jesus was walking in front of his disciples, he appeared to be in mortal distress, and those who followed him were afraid. Then once more he told the Twelve what was to happen to him, saying, 'We are going up to Jerusalem, where the Son of Man will be betrayed to the high priests and scribes. They will condemn him to death and deliver him into the hands of foreigners, who will mock, spit upon him, scourge him, and put him to death. And in three days he will rise again.'

32. CONTRASTS BETWEEN JESUS' HOPES AND THE EVENT

At this time certain Pharisees came to him and said, 'Get away from here, for Herod wishes to put you to death.' But he answered, 'Go and say to that fox, "To-day and to-morrow I cast out evil spirits and perform cures, and on the third day my work is finished. But to-day and to-morrow and the next day I must go on, for it is not fitting that a prophet should perish outside of Jerusalem."

'O, Jerusalem, Jerusalem! who kill the prophets and stone those who were sent to you! How often did I long to gather your children together as a hen gathers her brood under her wing, and you were not willing! Your house will be deserted. I say to you, you will not see me until the day comes when you will say, "Blessed is he who comes in the name of the Lord."'

33. THE WAY IN WHICH JESUS SAVED ZACCHEUS AND BARTIMÆUS

As Jesus passed through Jericho a man named Zaccheus, who was the chief tax-gatherer and rich, tried to see what he was like, but was not able on account of the crowd and his own short stature. So he ran ahead and climbed into a sycamore-tree to see him, for he was to pass that way. When Jesus came to the place, he looked up and said to him, 'Zaccheus, come down, for to-day I must stay at your house.' And Zaccheus hastened to descend and welcomed him joyfully.

Then all who saw this began to complain, saying, 'He has gone to eat with a notorious sinner.' But Zaccheus stood up and said to Jesus, 'Lord, I will give half of all that I possess to the poor; and to every man whom I have cheated out of anything I will give back four times as much.' And Jesus said to him, 'To-day salvation has come to this house, because this man is a true son of Abraham. For the Son of Man came to seek and to save the lost.'

As Jesus was leaving Jericho with his disciples, followed by a large crowd, there sat by the road a blind beggar, Bartimæus (the son of Timæus), who, when he heard that it was Jesus of Nazareth, cried out, 'Jesus, son of David, have pity on me!' And many reproved him, saying, 'Keep still,' but he cried out the more, 'Son of David, have pity on me!' Jesus stopped and said, 'Call him.' So they called the blind man and said, 'Have courage! Come, he has sent for you.' Throwing off his cloak, he sprang up and came to Jesus. Jesus said to him, 'What do you want me to do for you?' The blind man answered, 'Master, let me regain my sight.' Then Jesus said to him, 'Go your way, your

faith has healed you.' And at once he regained his sight, and followed Jesus along the road.

34. JESUS' TRIUMPHANT ENTRANCE INTO JERUSALEM

When Jesus and those with him were approaching Jerusalem and had reached Bethpage and Bethany, near the Mount of Olives, he sent two of his disciples ahead, saying, 'Go into the village over there, and as soon as you enter it you will find tied on the street a colt which no one has ever ridden. Untie it and bring it here. If any one asks you, "Why are you doing that?" say, "The Master needs it and will immediately send it back."' "

So they left him and found a colt tied outside a door on the street. As they untied it, some of the men standing there said, 'What are you doing, untying the colt?' The disciples answered as Jesus had bidden them, and the men let them take it. When they had brought it to Jesus, they threw their cloaks upon it, and he mounted it. Many also spread their clothes on the road, while others strewed leafy branches cut from the fields; and people in front and behind kept shouting:

God save him!

Blessed is he who comes in the name of the Lord!

Blessed is the coming Kingdom of our father David!

May God on high save him!

Jesus entered Jerusalem and went into the Temple. But when he had looked about, because it was already late in the day he went out to Bethany with the Twelve.

35. JESUS' ARRAIGNMENT OF THE GRAFTING HIGH PRIESTS

At about this time certain people came to tell Jesus of the Galileans whom Pilate had slaughtered while they were offering sacrifices. He said to them, 'Do you believe that these Galileans were worse sinners than the rest? No, I tell you; and unless you repent, you will all likewise perish. Those eighteen men who were killed by the fall of the tower of Siloam—do you suppose that they were worse offenders than the rest of the people of Jerusalem? No, I tell you; and unless you repent, you will all likewise perish.'

To illustrate a point, he told this story: 'A certain man who had planted a fig-tree in his vineyard came to look for its fruit but found none. So he said to the keeper of the vineyard, "Here, for three years I have come to look for fruit on this fig-tree, without finding any! Cut it down; why should it continue to take up room?" The man replied, "Sir, leave it alone for this year until I have dug around it and fertilized it. If it bears fruit after that, well and good; if not, you shall cut it down."'

Then Jesus went into the Temple and drove out those who were buying and selling there. He upset the tables of the money-changers, and the benches of those who sold doves, and would allow no one to carry a vessel through the Temple. For he said to them, 'Is it not written, "My house shall be called a house of prayer for all nations?" But you have made it a den of robbers!' When this came to the ears of the chief priests and scribes, they began to look for some way of putting him to death, for they feared him because the common people were deeply stirred by his teachings. But each evening he and his disciples left the city.

36. THE GUILT OF THE LEADERS OF THE
NATION

Then once more Jesus and his disciples entered Jerusalem, and as he was walking about the Temple, some high priests and scribes and elders came and asked him, 'By what authority are you doing these things, and who gave you this authority?' Jesus answered, 'I will ask you a question; answer me, and I will tell you by what authority I do such things. What about John's baptism? Was it of divine or human origin? Answer me.' They argued among themselves, saying, 'If we answer "Divine," he will ask, "Why then did you not believe in him?" But if we say, "Human"—they were afraid of the people, for the people believed that John was truly a prophet. So they answered Jesus, 'We do not know.' He said to them, 'Then I will not tell you by what authority I do what I do.

'But give me your opinion. A man who had two sons went to one of them and said, "Son, go and work in the vineyard to-day." And the youth answered, "I will not"; but afterward thought better of it and went. Then he went with the same request to the other, who said, "I will go, sir"; but he did not go. Which of the two did as his father wished?' They replied, 'The first.' Jesus said to them, 'I assure you that tax-gatherers and prostitutes will enter the Kingdom of God before you; for John showed you the way to an upright life, and you did not believe him. But the tax-gatherers and prostitutes believed him; and even when you saw, you would not repent and believe in him.

'Listen to this: There was a landholder who planted a vineyard, and set a hedge around it, dug a pit for the wine-press, and built a watch-tower. Then he leased

it to tenants and went abroad. At vintage time he sent servants to the tenants to collect the fruits of the vineyard, but they took the servants and flogged one, stoned another, and killed a third. Then he sent them other servants, more than at first, but they did the same to these. Finally he sent his son, saying to himself, "They will respect my son." But the tenants said to one another, "This is the heir. Come, let us kill him and get his inheritance." So they threw him out of the vineyard and killed him. Now, when the owner of the vineyard comes, what will he do to these tenants?' They said, 'He will destroy the wretches and lease the vineyard to others who will give him the fruits in their season.'

Jesus said to them, 'Have you never read in the scriptures:

The stone which the builders rejected
Has been made the chief corner-stone;
This is the Lord's doing,
And marvellous in our sight.'

When the high priests and the Pharisees heard these stories they knew that he was speaking about them, and they wished to seize him but were afraid of the common people who regarded him as a prophet.

37. JESUS' CONDEMNATION OF THE SCRIBES AND PHARISEES

The mass of the people were listening to Jesus eagerly. In the course of his instruction he said, 'Be on your guard against the scribes, who like to walk about in long robes and to have the people bow to them in the market-places. They like to sit in the front seats in the synagogue and in the best places at banquets.

These, who devour the property of widows and then to cover their guilt make long prayers, will receive the greater condemnation.'

He said also, 'Woe to you interpreters of the law ! For you load men with burdens heavy to bear, which you yourselves do not touch with one of your fingers. Woe to you, scribes and Pharisees, hypocrites ! You shut in men's faces the door to the Kingdom of Heaven ; for you neither enter yourselves nor let those enter who wish to come in.

'Woe to you, scribes and Pharisees, hypocrites ! For you scour sea and land to gain a single convert, and when you succeed, you make him twice as great a son of hell as yourselves. Woe to you blind guides who say, "If a man swears by the sanctuary, it means nothing ; but if he swears by the gold of the sanctuary, his oath is binding."

'Woe to you, scribes and Pharisees, hypocrites ! For you pay to the Temple the tenth part of the produce of your mint, anise, and cummin, and have neglected the weightier requirements of the law : justice, mercy, fidelity. Blind guides, who strain out the gnat and swallow the camel !

'Woe to you, scribes and Pharisees, hypocrites ! For you make clean the outside of the cup and the plate, and then fill them with your extortion and self-indulgence. Blind Pharisee ! first make clean the inside of the cup, that the outside as well may become clean.

'Woe to you, scribes and Pharisees, hypocrites ! For you are like whitewashed tombs, beautiful without, but within full of dead men's bones and utter filth. So you yourselves appear upright, and within are filled with hypocrisy and sin.

'Woe to you, scribes and Pharisees, hypocrites ! For you build the tombs of the prophets and decorate

the monuments of upright men, and say, "If we had lived in the days of our fathers, we should not have taken part with them in shedding the blood of the prophets." So you witness against yourselves that you are sons of those who murdered the prophets. Do then to the full what your fathers did!'

38. JESUS' ANTICIPATION OF COMING EVENTS

On his way out of the Temple one of his disciples said to him, 'Master, what large stones and buildings these are!' Jesus said to him, 'You see these great buildings? There is not a stone upon another that shall not be thrown down.'

Later as he sat on the Mount of Olives opposite the Temple, Peter and James and John and Andrew asked him in private, 'Tell us, when is this to take place, and what will be the sign that it is about to be accomplished?' He replied, 'Take care that no one misleads you. Many will come in my name, saying, "I am he," and will mislead many. Whenever you hear of wars and rumors of war, do not be troubled; they must come, but this is not the end, for, "Nation will rise up against nation, and kingdom against kingdom." There will be earthquakes in various places, and there will be famines; these are the beginning of the birth pangs.

'But beware. Men will hand you over to courts, and you will be beaten in synagogues; and you will be brought before governors and kings to testify to them for me. And first of all the good news must be proclaimed to all nations. Whenever men bring you to trial, do not be worried beforehand about what you will say; but say whatever is given you at the moment, for it will not be you who speak, but the Holy Spirit. Brother will betray brother to death, and fathers their children. Children will rise up against their parents and bring

about their death; and because of your loyalty to me you will be hated by all. But those who persevere to the end will be saved.

‘I assure you that the present generation will not pass away until these things have taken place. Earth and sky will pass away but my words will not pass away. But no man knows the day or hour, not even the angels in heaven nor the Son, but only the Father.’

39. JESUS FACING HATE AND TREACHERY

Two days before the Passover and the Feast of Unleavened Bread the high priests and scribes looked for an opportunity to take Jesus by treachery and put him to death; but they said, ‘It must not be during the Feast, for fear of a popular uprising.’

While Jesus was reclining at dinner at Bethany in the house of Simon the jar-maker, a woman came in with an alabaster jar of pure nard perfume, which was very costly. Breaking the jar she poured the perfume over his head. Some said to each other in indignation, ‘Why this waste of perfume? It might have been sold for more than three hundred silver pieces and the money given to the poor.’

But because they were indignant with her Jesus said, ‘Let her alone, why do you trouble her? She has done me a beautiful service. The poor are with you always; to them you can do good whenever you wish, but me you will not always have. She has done what she could; she has anointed my body beforehand for burial. I assure you, wherever throughout the world the good news is proclaimed, this deed of hers will be told in memory of her.’

During the day Jesus taught in the Temple, but in the evening he went outside the city to spend the night

on the hill called the Olive Orchard. Early in the morning the whole populace came to hear him in the Temple.

Then Judas Iscariot, one of the Twelve, went to the high priests with the intention of betraying him. And when they heard, they rejoiced, promising to give him money; and he began to look for an opportunity to betray him.

40. JESUS' LAST MEAL WITH HIS DISCIPLES

On the first day of the Feast of Unleavened Bread, when the Jews kill the lambs that are sacrificed at the Passover Feast, Jesus' disciples said to him, 'Where do you want us to go to make preparation for your pass-over meal?'

So Jesus sent two of his disciples, saying to them, 'Go into the city, where there will meet you a man carrying a jar of water. Follow him and say to the owner of whatever house he enters, "The Master says, Where is my room in which I may eat the passover meal with my disciples?" He will show you a large upper room already furnished; there make your preparations for us.' So the disciples went into the city and found things as he had said they would; and they made preparation for the Passover.

When it was evening Jesus came with the Twelve; and while they were eating at the table, he said, 'I know with certainty that one of you now eating with me will betray me.' In distress the disciples said to him, one after the other, 'Surely it is not I?' He said to them, 'It is one of the Twelve, one who is dipping his fingers into the dish with me. The Son of Man will depart as it has been foretold of him, but alas for the man by whom he is betrayed! For that man it would be better if he had never been born!'

Then Jesus took the bread and, after giving thanks to God, he broke it and said, 'This is my body which is broken for you; do this in remembrance of me.'

Likewise, after he had eaten, Jesus took the cup, and when he had given thanks to God, he gave it to his disciples and they drank of it. Then he said, 'This is the new covenant made by my blood which is shed for many. As often as you drink this cup, do it in remembrance of me. I tell you, I shall not drink again the juice of the vine until the day when I drink new wine in the Kingdom of God.' Then after singing a hymn they went out to the Mount of Olives.

There Jesus said to them, 'You will all desert me, for it is written in the scriptures: "I will smite the shepherd and the sheep will be scattered." But after I have risen, I will go before you into Galilee.' Peter said to him, 'Though all others should desert you, I will not.' Jesus said to him, 'Indeed I tell you, this very night before the cock crows twice you will deny three times that you know me.' But Peter said more emphatically, 'Even if I have to die with you, I will never deny you.' And so said all.

41. THE AGONY AND VICTORY IN GETHSEMANE

When Jesus and his disciples came to a certain place called Gethsemane, he said to them, 'Sit here while I pray'; but he took with him Peter and James and John. Soon dread and anguish came upon him, and he said to them, 'My soul is in mortal agony; stay here and watch.' Then he went forward a short distance and threw himself on the ground and prayed that if possible he might be spared this agony, saying, 'Father, with thee all things are possible. Take away this cup from me. Yet not my will but thy will be done.'

Returning, he found his disciples asleep; and he said to Peter, 'Simon, are you asleep? Could you not watch one hour? Be on your guard and pray that you may overcome temptation. The spirit indeed is willing, but the body is weak.' Again he went away and prayed the same prayer. And when he returned, again he found them asleep, for they were very drowsy; and they did not know what to say to him. Then he came the third time and said to them, 'Sleep on now and take your rest. It is enough; the hour has come; already the Son of Man is betrayed into the hands of wicked men. Rise, let us go; for here is my betrayer near at hand.'

42. JESUS' ARREST AND PETER'S DENIAL

While Jesus was still speaking, Judas, one of the Twelve, came up accompanied by a mob with swords and clubs, who had come from the high priests and the scribes and the elders. His betrayer had arranged a signal: 'He whom I shall kiss,' he said, 'is the man. Take him and lead him away without letting him escape.' As soon as he had come he went up to Jesus, saying, 'Master,' and kissed him. Then they laid hold of him and took him; but one of those who were with him drew his sword, and, striking the servant of the high priest, cut off his ear. Jesus turned on them and said, 'Have you come out with swords and clubs to seize me as you would a robber? Day after day I have been with you teaching in the Temple, yet you never laid hold of me; but this deed is in fulfilment of the scriptures.'

Then Jesus' disciples left him and fled; one young man, however, followed him with only a linen sheet thrown about him; but when the men laid hold of him, he left the linen sheet and fled away naked.

They led Jesus away and brought him to the house of the high priest. Peter followed at a distance, and when they had kindled a fire in the middle of the courtyard and sat down together, he too sat down in their midst. A woman servant, seeing him there by the firelight, looked at him closely and said, 'This man also was with him.' But he denied it, saying, 'Woman, I do not know anything about him.' After a little while another person who saw Peter said, 'You too are one of them'; but he said, 'Man, I am not.' About an hour later another man confidently asserted, 'Certainly this fellow also was with Jesus, for he is a Galilean.' But Peter said, 'Man, I do not know what you are talking about.' At that very moment while he was speaking, the cock crowed, and Jesus turned and looked straight at Peter. Then Peter remembered how the Lord had said to him, 'Before the cock crows to-day you will deny me three times.' And he went out and wept bitterly.

43. THE PRELIMINARY EXAMINATION BEFORE THE HIGH PRIESTS

Meanwhile the men who were guarding Jesus mocked him and flogged him. They also blindfolded him and said, 'Prophet, tell us who is it that struck you?' And they said many other things, insulting him.

At daybreak they brought him before the council at which were assembled the elders, both the chief priests and the scribes. And they tried to get evidence against him sufficient to have him put to death, but could find none; for though many gave false testimony against him, their testimony did not agree. Some stood up and falsely declared, 'We heard him say, "I will destroy this sanctuary made with hands and within three

days I will build another made without hands.”’ But the testimony even of these was full of contradictions.

Then the high priest arose and asked Jesus, ‘Do you not answer? What about this testimony against you?’ But he was silent and made no answer. Again the high priest asked him, ‘Are you the Messiah? Tell us if you are.’ He said to them, ‘If I tell you, you will not believe, nor will you answer me if I ask you questions. Henceforth the Son of Man will be seated at the right hand of God Almighty.’ Then they all said to him, ‘Are you then the Son of God?’ He replied, ‘It is as you say; I am.’ So they said, ‘What further need have we of evidence? We have heard it from his own lips.’

44. JESUS’ TRIAL

Then all the assembled high priests and scribes rose and brought Jesus before Pilate, and began to accuse him, saying, ‘We found this man misleading our people, forbidding them to pay tribute to the Roman Emperor, and asserting that he himself is the Messianic King.’ Pilate therefore asked him, ‘Are you the King of the Jews?’ He replied, ‘It is as you say.’ Pilate said to the high priests and the crowd, ‘I find no guilt in this man.’ But they became more insistent, saying, ‘He stirs up the people by teaching through all Judea, beginning in Galilee, and now he has come even here.’ When he heard this Pilate asked whether he was a Galilean, and upon learning that he came under Herod’s jurisdiction, he sent him to Herod, who was also in Jerusalem at this time.

At sight of Jesus Herod was glad, having long wished to see him because of what he had heard about him, and because he also hoped to see him perform some miracle. But although he asked him many questions,

Jesus made no answer. Meanwhile the high priests and the scribes were accusing him vehemently. Then Herod, after scoffing at him in company with his soldiers, making sport of him, and dressing him in a brilliantly colored robe, sent him back to Pilate. And on that day Herod and Pilate, previously enemies, became friends.

Pilate then called together the high priests and other officials and the populace, and said, 'You brought me this man on the charge that he incited the people to rebellion. Now I have examined him in your presence and found him guilty of none of those things of which you accuse him; no, nor has Herod, for he has sent him back to us. You see that he has done nothing worthy of death. I will therefore have him flogged and then release him' [for it was the custom at this feast to release for them one man]. But they all cried out, 'Away with him and release for us Barabbas' (a man who had been cast into prison because of a riot in the city and on the charge of murder). Pilate, wishing to release Jesus, spoke to them again, but still they shouted, 'Crucify him! Crucify him!' He said to them for the third time, 'Why, what crime has this man committed? I have found no reason to condemn him to death. I will therefore have him flogged and then release him.' But when they were insistent, loudly demanding that he be crucified, their shouts prevailed and Pilate pronounced the sentence that they demanded, releasing the man for whom they asked, a man who had been imprisoned for riot and murder; but Jesus, according to their wish, he delivered to them to be crucified.

45. THE CRUCIFIXION

The soldiers led Jesus to the courtyard of the governor's palace and called together the whole battalion. Then they clothed him in purple, and plaiting a crown of thorns, they put it on his head and began to salute him, 'Hail, King of the Jews!' They also struck him on the head with a reed and spat on him, and on bended knee paid homage to him. After they had made sport of him, they stripped off the purple and put on his own garments, and led him out to be crucified.

They compelled a passer-by on his way from the country, a certain Simon of Cyrene (father of Alexander and Rufus), to carry his cross. So they brought him to the place called Golgotha (which means, the place of the skull), and there they offered him wine mixed with myrrh, but he would not take it. Then they crucified him and divided among them his garments, drawing lots to decide what each should take. It was nine in the morning when they crucified him. The inscription over his head stating the charge against him read:

THE KING OF THE JEWS

With him they crucified two robbers, one on his right and one on his left. And the passers-by scoffed at him, shaking their heads in derision and saying, 'Ha! you who were to destroy the Temple and rebuild it in three days, save yourself and come down from the cross!' and in similar fashion the high priests and the scribes made sport of him among themselves and said, 'He saved others, but he cannot save himself. Let the Messiah, the "King of Israel," now come down from the cross, that we may see and believe!' But Jesus said, 'Father, forgive them, for they know not what they do.'

One of the criminals who was crucified also scoffed at him, saying, 'Are you not the Messiah? Save yourself and us!' But the other said in rebuke, 'Have you no fear of God even though you are undergoing the same punishment? We are suffering justly, receiving what we deserve for our crimes, but he has done no wrong.' Then he said, 'Jesus, remember me when you enter your Kingdom.' Jesus said to him, 'This very day you will be with me in paradise.'

Now beside the cross of Jesus stood his mother. Seeing her and his favorite disciple standing near, he said to her, 'Woman, he is your son!' And to the disciple he said, 'She is your mother!' And from that hour the disciple received her into his own home.

46. JESUS' DEATH AND BURIAL

Darkness covered the whole land from noon until three o'clock in the afternoon. At that hour Jesus cried aloud, 'Eloi, Eloi, lama sabachthani' (which means, 'My God, my God, why hast thou forsaken me'). Hearing it, some who stood by said, 'He is calling Elijah.' Then a man ran and, soaking a sponge in vinegar, put it on the end of a reed and was about to give it to him to drink when the others said, 'Stop, let us see if Elijah will come to take him down.' But Jesus uttered a loud cry and died. And the curtain of the Temple was torn in two from the top to the bottom. When the Roman captain who stood facing him saw in what manner he died, he said, 'Surely this man was a son of God.'

Looking on from a distance were some women also, among them Mary of Magdala, Mary the mother of James the younger and of Joses, and Salome, who had followed him and waited on him when he was in Galilee,

and many other women who had come up with him to Jerusalem.

Because it was now evening and the day of Preparation, that is to say, the day before the Sabbath, Joseph of Arimathæa, an influential member of the Jewish national council, who was himself looking for the coming of the Kingdom of God, had the courage to go to Pilate and ask for the body of Jesus. Pilate, surprised that he was already dead, called the captain and asked whether Jesus had been dead for some time. On learning that he had, he granted the body to Joseph. When he had taken Jesus from the cross, he wrapped him in a linen sheet which he had bought, and laid him in a tomb cut out of rock; and against the door of the tomb he rolled a stone. Mary of Magdala and Mary the mother of Josès were watching to see where Jesus was laid.

47. THE WOMEN AT THE EMPTY TOMB

When the Sabbath was over, Mary of Magdala, Mary the mother of James, and Salome bought spices for embalming Jesus' body, and soon after sunrise on the first day of the week they went to the tomb, asking of one another, 'Who will roll the stone for us from the door?' But they found that the stone, although very large, had been rolled aside. On entering the tomb they saw seated on the right a young man in a white robe, and they trembled and were filled with fear. But he said to them, 'Do not be afraid. You are looking for Jesus of Nazareth, who was crucified. He has risen; he is not here. See the place where he was laid. But go and tell his disciples and Peter, "He is going before you into Galilee; there you will see him, as he told you."' "

Then they remembered Jesus' words, and returning

from the tomb they reported these things to the Eleven and to all the others; but to these their words appeared as idle talk, and they were not believed. Yet Peter ran to the tomb and stooping down saw only the linen bandages; and he went home wondering at what had happened.

Meanwhile Mary of Magdala stood weeping outside the tomb. As she wept, she stooped down and looked into the tomb and saw two angels in white sitting, one at the head and the other at the feet, where the body of Jesus had lain. They said to her, 'Woman, why are you weeping?' She said, 'Because they have taken away my Master and I do not know where they have put him!'

As she said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. 'Woman,' said he, 'why are you weeping? For whom are you looking?' Supposing that he was the gardener, she said, 'Sir, if you have carried him away, tell me where you have put him, and I will remove him.' 'Mary!' said Jesus. She turned to him and exclaimed, 'Rabboni!' (a Hebrew word meaning 'teacher'). Jesus said, 'Do not touch me, for I have not ascended to the Father; but go to my brothers and tell them, "I am ascending to my Father and to your Father, to my God and your God."' Away went Mary to the disciples with the news, 'I have seen the Master,' and to tell them what he had said to her.

48. JESUS' APPEARANCE TO TWO DISCIPLES ON THE WAY TO EMMAUS

On the same day two of Jesus' disciples were on their way to a village called Emmaus, about seven miles from Jerusalem; and as they talked together concerning what

had happened, in the midst of their discussion Jesus himself drew near and went with them; but their eyes were kept from recognizing him.

He said to them, 'What are you talking about so earnestly as you walk along?' They stopped in sadness and one of them, named Cleopas, answered, 'Are you only a lone stranger stopping in Jerusalem and do not know the things that have happened there within these last few days?' He asked, 'What things?' They replied, 'Why, about Jesus of Nazareth, who proved himself a prophet, mighty in word and deed before God and all the people, and how our high priests and rulers gave him over to be sentenced and had him crucified. But we were hoping that he was the one to set Israel free. It is now the third day since these things occurred. Yet some of our women who were at the tomb early this morning amazed us, telling us that they had not found his body and had also seen a vision of angels who said that he was living. Then some of those who were with us went to the tomb and found it as the women had said. Him they did not see.

Then Jesus said to them, 'O foolish men, so slow of heart to believe in what the prophets have spoken! Was it not necessary for the Messiah so to suffer and attain his glory?' And beginning with the writings of Moses and all the prophets, he interpreted to them the passages throughout the scriptures that referred to himself.

As they approached the village to which they were going, he seemed on the point of journeying farther, but they pressed him, saying, 'Stay with us, for it is almost evening, the day is nearly over.' So he went in to stay with them.

Reclining with them at table, he took the bread, blessed it, broke and passed it to them, and thereupon

their eyes were opened so that they recognized him; but he vanished from their sight. They said to one another, 'Did not our hearts glow while he was talking with us on the way, explaining the scriptures?'

At once they started back to Jerusalem, where they found the Eleven assembled with their companions, and from them they learned that the Lord had risen and appeared to Simon. Then they told of their experience on the road, and how, as he broke the bread, they had recognized him.

49. JESUS' REAPPEARANCE TO HIS DISCIPLES AT JERUSALEM

While the two disciples were speaking, Jesus himself stood among them. And they were frightened and believed that they saw a ghost; but he said to them, 'Why are you so startled? Why do doubts arise in your hearts? See my hands and feet, that it is I myself. Touch me and see, for a ghost has not flesh and bones as you see that I have.' And while they were still unable for very joy and wonder to believe, he said to them, 'Have you any food here?' Thereupon they gave him a piece of broiled fish, which he ate in their presence.

He said to them, 'This is what I told you when I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.' Then he helped them to understand the scriptures, and said, 'So it is written that the Messiah must suffer and on the third day rise from the dead, and that repentance as a basis for the forgiveness of sins must be proclaimed in his name to all nations. You yourselves, beginning at Jerusalem, are to bear testimony to these things.'

Now Thomas, one of the Twelve, who was called 'The

Twin,' was not with them when Jesus came. When the other disciples told him, 'We have seen the Master,' he said, 'Unless I see the marks of the nails in his hands and place my finger where they were and put my hand in his side, I will not believe.'

Eight days later Jesus' disciples were again together, and Thomas was with them. Though the doors were closed, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Place your finger here and look at my hands, and put your hand here in my side. Do not be a doubter but a believer.' Thomas answered him, 'My Master and my God!' Jesus said to him, 'You believe because you have seen me? Blessed are those who believe though they have never seen me!'

50. JESUS' APPEARANCE TO THE DISCIPLES AT THE SEA OF GALILEE

Later Jesus appeared to his disciples by the Sea of Galilee, and in the following manner. As Simon Peter, Thomas (called 'The Twin'), and Nathanael from Cana in Galilee, and the sons of Zebedee, were together with two other of his disciples, Simon Peter said to them, 'I am going fishing.' 'We will go too,' they said, and they set out and went on board the boat; but that night they caught nothing. At daybreak Jesus, though the disciples did not know that it was he, stood on the beach.

He said to them, 'Children, have you anything to eat?' They answered, 'No.' He said, 'Throw your net over on the right side of the boat and you will catch something.' So they threw over the net, and now they could not haul it in because of the great number of fish. Then the disciple whom Jesus loved said to Peter, 'It

is the Master,' and Simon Peter, as soon as he heard that it was the Master, put on his fisherman's coat (for he was stripped for his work) and jumped into the water; but the other disciples, being only about one hundred yards from the shore, came in the small boat dragging the net full of fish.

As they landed, they saw a charcoal fire burning, and over it a fish cooking, and some bread. Jesus said to them, 'Bring some of the fish that you have just caught.' So Simon Peter went aboard the boat and hauled the net ashore filled with large fish; yet in spite of their number the net was not torn. Then Jesus said to them, 'Come and eat breakfast.' Not one of the disciples had courage to ask, 'Who are you?' for they knew that it was the Master. Jesus came and gave them the bread and also the fish. This was his third appearance to his disciples after he had risen from the dead.

After breakfast Jesus said to Simon Peter, 'Simon, son of John, do you love me more than these?' He said, 'Surely, Master, you know I love you.' Jesus said, 'Feed my lambs.' Then he asked him a second time, 'Simon, son of John, do you love me?' And he answered, 'Surely, Master, you know that I love you.' Jesus said to him, 'Tend my sheep.' A third time Jesus asked, 'Simon, son of John, do you love me with all your heart?' Peter was grieved at being asked a third time, 'Do you love me?' So he replied, 'Master, you know everything, you realize that I love you.' Jesus said to him, 'Feed my sheep.'

51. PAUL'S RECORD OF JESUS' APPEARANCES

Christ rose on the third day, as the scriptures had said, and was seen by Peter, and then by the Twelve. After that he was seen by more than five hundred of the

brothers at one time, of whom the majority are still alive, though some have died. Then he was seen by James, and after that by all the apostles. Last of all, as by one of untimely birth, he was seen by me.

THE TEACHINGS OF JESUS

THE MASTER TEACHER AND HIS DISCIPLES

52. JESUS' AIMS AS A TEACHER

Jesus taught his disciples, saying, 'Do not think that I came to set aside the law or the prophets; I did not come to set them aside but to bring them to completion. But I tell you truly that unless you are more upright than the scribes and Pharisees, you will not enter the Kingdom of Heaven.

'Come to me, all you who labor and are heavily burdened, and I will give you rest. Take my yoke upon you and learn of me, for I am kind and sympathetic, and you will find peace for your souls, for my yoke is easy and my burden light.

'He who hears these words of mine and acts upon them will be like a wise man who built his house upon the rock. The rain fell, the floods came, the winds blew and beat upon that house; yet it did not fall, for its foundation was on the rock.

'He who hears these words of mine but does not act upon them will be like a foolish man who built his house upon sand. The rain fell, the floods came, the winds blew and beat upon that house, and it fell, and great was its downfall.'

When Jesus finished, the crowds were astonished at his teaching, for he taught not like the scribes who interpreted the law, but as one having authority.

53. THE IMPORTANCE OF THE RECEPTIVE ATTITUDE

At another time when Jesus was teaching beside the lake, such a large crowd gathered about him that he

entered a boat and sat in it, while the crowd remained on the shore. He taught them many truths by illustrative stories, and said, 'Listen to me. The sower went out to sow, and as he sowed, some of the seed fell on the road where birds came and ate it up. Some fell on rocky ground, where it had but little soil, and because there was no depth of earth it began to grow at once; but when the sun rose, it was scorched with the heat, and having no root it withered away. Some of the seed fell among thorns, and the thorns grew up and choked it so that it bore no fruit. Other seed fell on good soil, and sprouted and grew and bore at the rate of thirty, sixty, and a hundredfold.' And he said, 'Let him who can understand, take heed.'

When Jesus was alone, his companions and the Twelve asked him what this story meant. He said to them, 'Do you fail to see the meaning of this? How then will you understand all my other stories? The sower sows his teaching. In the case of the teaching sown along the road, the hearers have no sooner heard than Satan comes and carries off what was sown in their minds.

'As for the teaching that has been sown on rocky places, the hearers receive it immediately with joy, but it takes no root in their souls and lasts but a season; then when because of it trouble or persecution comes, they at once fall away. The sowing of other seed among thorns represents the case of those who listen, but the cares of life, the glamour of wealth, and desire for other things enter into the soil and choke the teaching so that it bears no fruit. But in the case of the seed sown on good soil, the people who hear the teaching accept it so that it bears fruit at the rate of thirty, sixty, and a hundredfold.'

54. THE RESPONSIBILITIES OF JESUS' DISCIPLES

Jesus said to his disciples, 'Pay careful heed to what you hear; for in proportion as you measure out to others, you will receive, and yet more will be given you; for to him who has understanding more will be given, but from him who lacks, even what he has will be taken away.

'Can a blind man guide a blind man? Will not both fall into a ditch? A disciple is not above his teacher; but every pupil when perfectly trained will be like his teacher.

'No sound tree bears rotten fruit; neither does a rotten tree bear sound fruit; for each tree is known by its own fruit. Figs are not gathered from thorns, nor grapes picked from a bramble-bush. From the good stored in his heart the good man brings forth goodness, but the evil man from his evil store brings forth evil; for the mouth speaks that with which the heart is filled.

'You are the salt of the earth; but if the salt has become tasteless, how shall it regain its strength? It is no longer fit for anything but to be thrown out and trodden under foot.

'You are the light of the world. A city on a hill cannot be hidden. One does not light a candle to put it under a basket but on a stand, where it shall give light to all in the house. So let your light shine before men that they may see your good deeds and praise your heavenly Father.'

55. THE MEASURE OF GREATNESS IN JESUS'
BROTHERHOOD

James and John, the sons of Zebedee, once came to Jesus and said, 'Master, we want you to do for us what

we shall ask.' So he said, 'What do you want me to do for you?' They answered, 'When you attain your kingly glory, let one of us sit on your right hand and one on your left.' But Jesus said to them, 'You do not know what you are asking. Can you drink the cup of woe that I am to drink, or be baptized with the baptism of suffering with which I am to be baptized?' They said to him, 'We can.' Jesus said, 'You will drink the cup that I am to drink and be baptized with my baptism, but to sit on my right hand and on my left is not mine to grant; that is only for those for whom it is reserved.'

On hearing this request the ten other disciples were at first indignant with James and John, but Jesus called them to him and said, 'You know that those who are regarded as rulers in foreign countries lord it over their subjects, and their great men exercise authority over them; but it is not so among you. Whoever wishes to be great among you shall serve you, and whoever wishes to be first among you shall be of service to all. For the Son of Man did not come to be served but to be of service to others, and to give his life in order to gain freedom for many.'

56. THE SUPREME TESTS OF LOYAL DISCIPLESHIP

'Every one who acknowledges me before men I will also acknowledge before my Father who is in heaven. But whoever disowns me before men I also will disown before my Father who is in heaven. Do not expect that I came to bring peace to the earth. I did not come to bring peace, but a struggle. For I came to make a man disagree with his father, a daughter with her mother, and a daughter-in-law with her mother-in-law, and a man's own family will be his foes. Any

one who loves father or mother more than me is not worthy of me, and any one who loves son or daughter more than me is not worthy of me. Any one who does not take up his cross and follow where I lead is not worthy of me. He who finds his life shall lose it, and he who loses his life for my sake shall find it.

‘Every one who receives a prophet because he is a prophet, will receive a prophet’s reward, and every one who receives an upright man, because he is an upright man, will receive an upright man’s reward. And whoever gives one of these little ones even a cup of cold water to drink because he is a disciple will, I assure you, not lose his reward.

‘When the Son of Man comes in his glory and with him all the angels, he will sit upon his glorious throne, and all nations shall be gathered before him, and he will separate them one from another as a shepherd separates the sheep from the goats, placing the sheep on his right hand and the goats on his left.

‘Then the King will say to those on his right, “Come, you whom my Father has commended, enter into possession of the Kingdom prepared for you since the creation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you cared for me, I was in prison and you came to me.”

‘Then the upright will answer him, “Lord, when did we see you hungry and feed you? Or thirsty and give you drink? When did we see you a stranger and welcome you? Or naked and clothe you? Or when did we see you sick or in prison and come to you?” The King will answer them, “Truly, inasmuch as you have done it even to the least of these my brothers, you have done it to me.”

‘Then he will say to those on the left, “Go from me, you who are accursed, into the everlasting fire which has been prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, I was naked and you did not clothe me, I was sick and in prison but you did not visit me.”

‘Then they will answer him, “When did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?” And he will answer them, “Because you did not do it to the least of these, you did not do it to me.” So these will go into everlasting punishment, but the upright to life eternal.’

GOD AND MAN

57. GOD'S EAGERNESS TO RECLAIM THE SINNER

Because tax-gatherers and outcasts were coming to Jesus to hear him, the Pharisees and scribes complained, 'This man welcomes sinners and even eats with them !' Therefore he answered them by means of this illustration: 'What man of you, if he has a hundred sheep and loses one, does not leave the ninety-nine in the wilderness and go seeking the lost sheep until he finds it? And when he has found it, he joyfully puts it on his shoulders and on reaching home calls together his friends and says, "Rejoice with me, for I have found the sheep that I lost." So, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine upright men who have no need to repent.

'Or which one of you women, if she has ten silver coins but has lost one, does not light a lamp, sweep the house thoroughly, and search carefully until she finds it? After finding it she calls together her friends and neighbors and says, "Rejoice with me, for I have found the coin that I lost." So, I tell you, there is rejoicing among the angels of God over one sinner who repents.'

58. GOD'S FATHERLY LOVE FOR THE WAYWARD

Jesus said, 'There was a man who had two sons. The younger said to his father, "Father, give me my share of the estate." So the father divided his property between them. A few days later, the younger son collected all that he possessed and went into a distant country where he squandered his money in loose living.

After he had spent it all, there was a severe famine throughout the land, and he began to be in want; so he hired himself to a citizen of that country, who sent him into his fields to feed swine. And he would willingly have fed himself with the pods that the swine were eating, for no one gave him food. Then coming to himself he said, "How many of my father's hired men have more than enough to eat while I die here of hunger! I will go to my father and say, 'Father, I have sinned against God and openly against you. I am no longer fit to be called your son. Treat me as one of your hired men.'"

'So he went to his father; but while he was still a long way off his father saw him and felt pity for him, and ran and threw his arms about his neck and tenderly kissed him. Then his son said to him, "Father, I have sinned against God and openly against you. I am no longer worthy to be called your son." But the father said to his servants, "Quick, bring a coat, the best, and put it on him and put a ring on his finger and sandals on his feet; bring the fatted calf, kill it, and let us eat and be merry; for this son of mine was dead but has come back to life, he was lost but has been found." So they began to make merry.

'Now the elder son was out in the fields, and as he approached the house and heard music and dancing he called one of the servants and asked what all this meant. The servant said to him, "Your brother has come, and your father has killed the fatted calf because he has him back safe and sound." But he was angry and would not go in; and to his father, who came out to reason with him, he said, "See these many years that I have slaved for you and never disobeyed one of your orders, yet you never gave me so much as a young goat for a feast with my friends. But now when this son of

yours comes, who has squandered your money among prostitutes, you kill the fatted calf for him!" His father answered, "Son, you are with me always and all that I have is yours, but it was right to make merry and rejoice because of your brother, for he was dead but has come back to life, he was lost but has been found."

59. GOD'S READINESS TO ANSWER PRAYER

'Ask and you will receive, seek and you will find, knock and the door will be opened to you; for every one who asks receives, and he who seeks finds, and to him who knocks the door will be opened.

'What man is there among you, who if his son asks him for a loaf, will give him a stone? Or if he asks for a fish, will give him a snake? Then if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him.'

60. THE IMPORTANCE OF PERSISTENCY IN PRAYER

Jesus said to his disciples, 'Suppose that one of you has a friend, and you go to him at midnight and say, "Friend, lend me three loaves, for a friend of mine has come to me after a journey and I have nothing to give him." And the other answers from within, "Do not bother me; the door is already locked and my children and I have gone to bed; I cannot get up and give you anything." I tell you that although he will not get up and give him anything for the sake of friendship, yet because of his friend's persistency he will get up and give him as much as he needs.'

Jesus also told a story to illustrate the need of constant prayer and of not losing courage. 'In a certain town there was a judge who had no fear of God and no

respect for man; and in the same town lived a widow who used to go to him and say, "Give me justice against my opponent." For some time he refused, but finally he said to himself, "I neither fear God nor respect man, but since this widow is giving me trouble, I will see that justice is done her in order that she may not weary me by her continual coming."

And the Lord said, 'Hear what the unjust judge says! Will not God, though slow to avenge them, give justice to his people who cry to him day and night? I say to you, he will quickly give justice to his own.'

'Also I tell you: if two of you on earth agree about that for which you ask, it will be granted to you by my Father in heaven. For where two or three have gathered together in my name, I am in their midst.'

61. THE POWER OF FAITH AND HUMILITY

The apostles said to Jesus, 'Increase our faith.' But he said, 'If you had faith even the size of a mustard-seed and said to this mulberry-tree, "Be rooted up and be planted in the sea," it would obey you.'

Again he said to them, 'Have faith in God. Indeed I tell you that if any one will say to this hill, "Throw yourself into the sea," and has no doubt in his heart but believes that what he says will come to pass, it shall be done for him. Therefore I say to you, believe that whatsoever you ask for in prayer you have received, and it shall be yours. And whenever you stand up to pray, if you have a grievance against any one, forgive him, that your Father in heaven may also forgive you your wrong-doing.'

62. THE LORD'S PRAYER

When Jesus was praying at a certain place and had finished, one of his disciples said to him, 'Lord, teach us

to pray as John taught his disciples.' So he said to them, 'When you pray, say: "Our Father who art in heaven, may thy name be revered, thy kingdom come, thy will be done on earth as it is in heaven. Give us to-day the food we need, and forgive us our wrongdoings as we have forgiven those who have wronged us. Help us to resist temptation and deliver us from evil."' "

63. THE TRUE SPIRIT OF REVERENCE AND WORSHIP

'You have heard how the men of old were told, "You must not swear falsely, but what you have vowed to the Lord you shall pay." But I tell you, Swear not at all, neither by heaven, for it is God's throne, nor by earth, for it is the footstool under his feet, nor by Jerusalem, for it is the city of the great King. Do not swear by your head, of which you cannot make a single hair white or black. Let your affirmation be simply, "Yes," and your denial, "No." Anything beyond that is of evil origin.

'Take care that you do not perform your good deeds before men in order to be seen by them; otherwise you receive no reward from your Father in heaven. When you perform acts of charity, make no flourish of trumpets, such as hypocrites make in the synagogues and in the streets, that they may win the praise of men. I assure you, they have received their full reward! But when you perform acts of charity, do not let your left hand know what your right hand is doing, but let your charitable deeds be done privately, and your Father who sees what is done in private will reward you.

'When you pray, do not imitate the hypocrites who like to stand and pray in the synagogues and on the corners of the main streets so as to be seen by men. I tell

you, they have received their full reward! But when you pray, go into your room, close the door, and pray to your Father who is found in private, and your Father who perceives what is done in private will give you your reward.

‘When you pray do not say the same things over and over as do the heathen, who believe that they will be heard because of their many words. Do not imitate them. Your Father knows your needs before you ask him.

‘Also when you fast do not look dejected like the hypocrites; for they disfigure their faces that they may appear to men to be fasting. I assure you that they have received their full reward! But when you fast, anoint your head and wash your face, that your fasting may be known not to men but to your Father who is found in private, and your Father, who perceives what is done privately, will reward you.’

Jesus also told this story to certain persons who were sure of their own piety and held all others in contempt. ‘Two men went up to the Temple to pray; one was a Pharisee and the other a tax-gatherer.

‘The Pharisee stood up in front and prayed by himself as follows: “I thank thee, O God, that I am not like other men—thieves, rogues, adulterers, or even like this tax-gatherer. Twice a week I fast; on all my income I pay tithes.”

‘But the tax-gatherer stood far back and would not even lift his eyes to heaven, but kept beating his breast and saying, “O God, have mercy on me, a sinner!” I tell you that this man rather than the other went home free from sin; for he who assumes honors for himself will be humiliated, but he who does not put himself forward will be honored.’

64. THE WAY THAT LEADS TO LIFE

A certain man said to Jesus, 'Are there few, sir, who are saved?' Jesus replied, 'Enter by the small gate, for wide is the gate and broad the road that leads to destruction, and by it many enter; but small is the gate and narrow the way that leads to life, and there are few who find it.

'Strive hard to enter by the small gate, for many, I assure you, will try to enter but will be unable. When once the master of the house has risen and shut the door, and you stand outside knocking and saying, "Open to us, Lord," he will answer you, "I know nothing about you." Then you will plead, "We ate and drank with you and you taught in our streets." But he will say, "I tell you, I know nothing about you. Away from me, all you evil-doers."'

'Then there will be wailing and grinding of teeth when you see in the Kingdom of God Abraham, Isaac, and Jacob and all the prophets, but yourselves cast out. Yes, and people will come from the east and west and north and south to take their places at the feast in the Kingdom of God. And some who were last will be first, and some who were first will be last.'

65. THE NATURE AND GROWTH OF THE KINGDOM
OR RULE OF GOD

Asked by the Pharisees when the Kingdom of God would come, Jesus answered, 'The Kingdom of God will not come in visible form, nor will people say, "Look, it is here," or, "It is there"; for the Kingdom of God is within you.'

To his disciples he gave this illustration: 'The Kingdom of Heaven is like a grain of mustard-seed which

a man sows in his field. It is the smallest of all seeds, yet it grows up to be the largest of plants and becomes a tree, so that the wild birds come and perch in its branches.'

And again he said, 'To what shall I liken the Kingdom of God? It is like yeast which a woman took and hid in three pecks of flour until the whole had risen.'

He said also, 'It is with the Kingdom of God as with a man who sows seed in the ground, and sleeps by night and rises by day, while the seed sprouts and grows up, he knows not how. The ground bears crops of itself, first a blade, then an ear, then full grain in the ear; but as soon as the crop is ripe, he goes out with his sickle because the harvest has come.'

66. THE RELATION OF THE KINGDOM TO EXISTING SOCIETY

Jesus used this illustration also in teaching his disciples: 'The Kingdom of Heaven is like a man who sowed good seed in his field, but during the night his enemy came and sowed weeds among the wheat and then went away. When the blades sprouted and were about to put forth the kernels, the weeds appeared also. So servants of the owner came and said to him, "Sir, did you not sow good seed in your field? Where did the weeds come from?" He said to them, "An enemy has done this." The servants said to him, "Do you wish us to go and gather them?" But he said, "No, for while gathering the weeds you might root up the wheat with them. Let both grow together until the harvest, and then I will say to the reapers, "Collect the weeds first and bind them in bundles to be burnt, but gather the wheat into my barn."

'Again, the Kingdom of Heaven is like a net that was

cast into the sea and caught fish of every kind. When it was full they hauled it up on the beach, and, sitting down, collected the good fish into baskets, but the bad fish they threw away. So it will be at the end of the world; the angels will go out and separate the wicked from among the upright and cast them into the fiery furnace where there will be wailing and grinding of teeth.'

67. THE DEMOCRACY OF THE KINGDOM OF GOD

One Sabbath day Jesus went to dine at the house of a leading Pharisee. One of the guests said to him, 'Fortunate is he who will feast in the Kingdom of God.' But Jesus said to him, 'A man once gave a great dinner and invited many guests. At dinner-time he sent out his servant to say to those who had been invited, "Come, for everything is now ready." But all of them began to make excuses. The first said, "I have bought a field and must go and look at it." I must ask you to excuse me.' Another said, "I have bought five yoke of oxen and am on my way to try them. I must ask you to excuse me." Another said, "I have just married and so I cannot come."

'The servant returned and reported these answers to his master. Then the master of the house was indignant and said to his servant, "Go out at once into the streets and alleys of the city, and bring in the poor, the crippled, the blind, and the lame." When the servant reported, "Sir, your order has been carried out, yet there is still room," the master said to him, "Go out into the highways and the country lanes and compel people to come, so that my house may be filled; for I tell you, that not one of those who were first invited shall taste of my dinner."'

Once when little children were brought to Jesus that he might touch them, and the disciples made objection, he was indignant and said to them, 'Let the little children come to me; do not hinder them, for of such as these is the Kingdom of God. I tell you, whoever will not accept the Kingdom of God like a little child, will never enter it.' Then he took the children in his arms, laid his hands on them, and lovingly blessed them.

68. THE VALUE AND COST OF CITIZENSHIP IN THE KINGDOM OF GOD

'The Kingdom of Heaven is like treasure buried in a field. A man finds it and hides it there, and then in his joy goes and sells all that he has and buys that field.

'Again the Kingdom of Heaven is like a merchant who was searching for fine pearls. On finding a pearl of great value he went and sold all that he had and bought the pearl.

'If your hand is a hindrance to you, cut it off. It is better to enter into life maimed than to have both your hands and go into the unquenchable fire of hell. If your foot is a hindrance to you, cut it off. It is better for you to be lame and enter into life than to have both your feet and to be cast into unquenchable fire. If your eye is a hindrance to you, pluck it out. It is better for you to enter the Kingdom of God with but one eye, than to keep both eyes and be thrown into hell where "the worm never dies and the fire is never quenched."

Once when Jesus was journeying on the highway, a man ran up and knelt before him and asked, 'Good Master, what must I do that I may inherit eternal life?' Jesus said to him, 'Why do you call me good? No one is good except one only: God. You know the commandments: "Do not commit adultery. Do not mur-

der. Do not steal. Do not bear false witness. Do not defraud. Honor thy father and mother.” He said to him, ‘Master, I have kept all these commands from my youth.’ Looking upon him, Jesus loved him and said, ‘One thing you lack; go, sell all that you have and give the proceeds to the poor, and you will have treasure in heaven. Then come with me.’ But at this his countenance fell, and he went away in sorrow, for he had great possessions.

Then Jesus looked around and said to his disciples, ‘How difficult it is for those who have wealth to enter the Kingdom of God!’ They were amazed at his words, but again he said, ‘Children, how difficult it is for those who trust in wealth to enter the Kingdom of God. It is easier for a camel to go through a needle’s eye than for a rich man to enter the Kingdom of God.’ And they were so astonished that they exclaimed, ‘Then who can be saved?’ Jesus looked at them and said, ‘With men it is impossible, but not with God, for everything is possible with God.’

69. SINGLE-MINDED LOYALTY TO GOD

‘Do not store up for yourselves treasures on earth where moth and rust destroy, and where thieves break in and steal; but store up for yourselves treasures where neither moth nor rust destroys, and where thieves do not break in and steal. For where your treasure is, there will your heart be also.

‘The lamp of the body is the eye: therefore if your eye is perfect, your whole body will be full of light. But if your eye is worthless, your body will be dark within. Therefore if your inner light is darkness, how dense must be that darkness!

‘No man can serve two masters: either he will hate

one and love the other, or else he will be loyal to one and despise the other. You cannot worship both God and wealth.'

Once an interpreter of the law asked Jesus, 'What is the chief of all the commandments?' Jesus replied, 'The chief one is: "Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with thy whole mind and with thy whole strength."

'The second is this: "Thou shalt love thy neighbor as thyself." There is no other commandment greater than these.'

The interpreter of the law said to him, 'Teacher, you have rightly and truly said, "There is one God and there is none other. Also to love him with all one's heart, and with all one's understanding, and with all one's strength, and to love one's neighbor as one loves himself is far more than all whole-burnt offerings and sacrifices."'

Perceiving that he had answered with understanding, Jesus said to him, 'You are not far from the Kingdom of God.'

70. THE NECESSITY OF CONSTANT WATCHFULNESS

'The Kingdom of Heaven may be likened to ten bridesmaids who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise, for the foolish, though they took their lamps, carried no oil with them; but the wise took oil in their flasks, as well as in their lamps. As the bridegroom was delayed, they all became drowsy and fell asleep. But at midnight a cry was raised, "The bridegroom! Come out to meet him!" Then all the bridesmaids rose and trimmed their lamps; and the foolish

said to the wise, "Give us some of your oil, for our lamps are going out." But the wise answered, "Perhaps there may not be enough for us both. Go instead to the dealers and buy some for yourselves."

'Now while they were away buying oil, the bridegroom came. Those who were ready went in with him to the marriage feast, and the door was shut. Afterward the other bridesmaids came and said, "Master, master! open the door for us." But he answered, "Indeed, I do not know you." Be watchful, therefore, for you know not the day nor the hour when the Kingdom of Heaven will come.'

MAN AND SOCIETY

71. THE WRONG AND RIGHT USE OF WEALTH

A man from the crowd once said to Jesus, 'Master, tell my brother to give me my share of the inheritance.' Jesus replied, 'Man, who made me your judge or arbiter?' Then to the people he said, 'See that you guard against all covetousness, for life does not consist in having more possessions than you need.'

And he gave them this illustration: 'The land of a certain rich man bore large crops; so he debated with himself, "What am I to do, for I have no place to store my crops." Then he said, "This is what I will do: I will pull down my barns and build larger ones in which I can store all my grain and goods. Then I will say to myself, Now you have ample possessions laid up for many years to come; take your ease, eat, drink and be happy."

'But God said to him, "Foolish man! This very night your life is demanded of you, and who will have all the possessions that you have gathered?" So it is with the man who lays up wealth for himself instead of that which in the sight of God is the true wealth.'

Jesus also said to his disciples, 'There was once a rich man whose steward was accused of wasting his possessions. So he sent for him and said, "What is this I hear about you? Give me the account of your stewardship, for you shall be my steward no longer."

'The steward said to himself, "What am I to do now that my master is depriving me of my stewardship? I am not strong enough to dig; I am ashamed to beg. I

know what I will do in order that when I am turned out of my stewardship people may welcome me to their homes." So he called each of his master's debtors and asked of the first, "How much do you owe my master?" The man said, "A hundred barrels of oil." The steward said to him, "Take your account, sit down quickly and write fifty." Then he asked another, "How much do you owe?" The man said, "A hundred measures of wheat." The steward said to him, "Take your account, write eighty."

'The master of the unfaithful steward commended him because of his sagacity, for the worldly are more shrewd with their own kind than are the upright. But I say to you, make friends for yourself by so using the wealth of this world that when it fails, they may welcome you into their eternal homes.

'He who is faithful to the smaller trust is faithful also to the larger, and he who is dishonest in the smaller is dishonest also in the larger trust. If therefore you have not been faithful in the use of worldly wealth, who will intrust to you the true riches? If you have not been faithful in what belongs to another, who will give you what is your own?'

72. THE RESPONSIBILITIES OF WEALTH

The money-loving Pharisees who were listening to these sayings sneered at Jesus; and to them he said, 'You are the men who make others believe that you are pious, but God knows your hearts. For what is highly esteemed among men may be an abomination in God's sight.

'There was once a rich man who wore purple and fine linen and lived each day a life of luxury and gayety, while at his door lay a poor man named Lazarus, cov-

ered with festering sores, who would gladly have eaten what fell from the rich man's table, and the dogs used to come and lick his sores.

'In the course of time the poor man died and was carried by the angels to Abraham's arms. The rich man also died and was buried. And as he was suffering torture in hell, he raised his eyes and saw Abraham far away with Lazarus resting in his arms. So he cried out, "Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am suffering agony in this flame." But Abraham said, "My son, remember that when you were on earth you had your pleasures as Lazarus had the ills of life. Now he is in comfort here and you in anguish. And besides this, between you and us a great chasm is fixed, so that those who wish to pass from here to you or from you to us cannot cross."

'The rich man said, "Then, father, I beg of you send Lazarus to my father's house, where I have five brothers, that he may inform them, so that they too may not come to this place of torment." But Abraham said, "They have Moses and the prophets; let them listen to them." He replied, "No, Father Abraham, but if some one went to them from the dead, they would repent." Abraham said to him, "If they will not listen to Moses and the prophets, they will not be convinced even by one who should rise from the dead."

73. THE STANDARD OF GENEROUS GIVING

Once as Jesus was sitting opposite the treasury of the Temple, he watched the manner in which the people put in their money. Many rich men were putting in large sums, but a poor woman came and dropped in two small coins amounting to less than a penny. He called

his disciples and said to them, 'I assure you, this poor widow has given more than all the rest who have put their money into the treasury, for they have contributed out of their surplus, but she out of her poverty has contributed all that she owns, her very subsistence.'

74. THE FAITHFUL USE OF INDIVIDUAL TALENTS

'The Kingdom of Heaven is like a man who before going abroad called his servants and gave his property into their charge. To one he intrusted five talents, to another two, and to another one, each according to his individual ability, and then he started on his travels.

'The servant who had received five talents proceeded at once to trade with them and gained five more. In the same way the one who had received two gained two more. But he who had received one talent went away and dug a hole in the ground and hid his master's money.

'After a long time the master of those servants returned and settled his accounts with them. When the one who had received five talents came bringing five more, he said, "Master, you intrusted me with five talents. See, I have gained five more." His master said to him, "Well done, good and faithful servant! You have proved faithful in small trusts, I will put you in charge of many things. Share your master's happiness."

'The one who had received the two talents also came and said, "Master, you intrusted me with two talents. See, I have gained two more." His master said to him, "Well done, good and faithful servant! You have proved faithful in a small trust, I will put you in charge of many things. Share your master's happiness."

'Then he who had received one talent came and said, "Master, I knew that you are a hard man; reaping

where you have not sown and gathering where you have not winnowed; so I was afraid and hid your talent in the ground. There you have what belongs to you."

'But his master answered, "Idle, worthless servant! You knew that I reap where I have not sown and gather where I have not winnowed? Then you should have placed my money in the hands of bankers and on my return I would have received it with interest. Take the talent away from him and give it to the servant who has the ten talents; for to every one who has shall more be given and he shall have abundance, but from him who lacks, even what he has shall be taken away. Cast this worthless servant into the outer darkness where men shall wail and grind their teeth.'"

75. A LIVING WAGE FOR ALL WILLING TO WORK

'The Kingdom of Heaven is like an employer who went out early in the morning to hire laborers for his vineyard; and after agreeing to pay them a shilling a day, he sent them into the vineyard. Going out at about nine o'clock he saw other men standing idle in the market-place, and to them he said, "You too go into the vineyard and I will pay you what is right." So they went. Going out again at about twelve and at three in the afternoon, he did likewise. At about five in the afternoon, when he went out and found other men standing idle, he said to them, "Why have you stood here all day doing nothing?" They replied, "Because no one hired us." He said to them, "You also go into the vineyard and I will pay you what is right."

'When evening came the owner of the vineyard said to his overseer, "Call the laborers and pay them their wages, beginning with the last to come and ending with

the first." Those who had been hired at five o'clock in the afternoon received a shilling. So when the first laborers came for their pay, they supposed that they would receive more, but they too each received a shilling. Thereupon they found fault with the employer and said, "These who came last worked only one hour, yet you have put them on the same footing with us who have borne the brunt of the day's work and the midday heat!" But he answered one of them, "Friend, I am doing you no wrong, did you not agree to work for a shilling? Take what belongs to you and go. I wished to pay those men who came last the same that I paid you. Have I not the right to do as I wish with what belongs to me? Or are you envious because I am generous?" So shall the last be first and the first last.'

76. THE TWO DEADLY CRIMES AGAINST SOCIETY:
SOCIAL IMMORALITY AND EXPLOITATION OF
THE WEAK

'You have heard that it has been said, "you shall not commit adultery." But I tell you, "One who looks with impure intention at a woman has already committed adultery with her in his heart."

'It is inevitable that temptation should come, but woe to the man through whom it comes! It would be better for him to be flung into the sea with a millstone about his neck than that he cause one of these little ones to fall!

'See that you despise none of these little ones, for I tell you that their angels always behold the face of my Father in heaven.'

77. THE SACREDNESS OF MARRIAGE

Certain Pharisees came to Jesus and to test him asked, 'Has a man the right to divorce his wife?' He

answered, 'What did Moses command you?' 'They said, 'Moses permitted a man to draw up a notice of separation and so to divorce her.' Jesus said to them, 'It is because you are hard-hearted that he wrote you that command; but from the beginning of creation God made male and female. "For this reason a man shall leave his father and mother and live with his wife, and the man and wife shall become one," so that they are no longer two but one. What therefore God has joined together let no man separate.'

When he went into the house his disciples asked him again concerning this, and he said to them, 'Any man who divorces his wife and marries another woman commits adultery against her; and if a woman divorces her husband and marries another man, she commits adultery.'

78. MAN'S DUTY TO THE CHURCH AND STATE

When Jesus and his disciples came to Capernaum, the collectors of the Temple tax asked Peter, 'Does not your master pay the Temple tax?' 'Yes,' he said. But as soon as he went into the house and before he could say anything, Jesus said to him, 'Simon, what is your opinion? From whom do earthly kings collect toll and taxes, from their own children, or from aliens?' He replied, 'From aliens.' Jesus said, 'Then their own children are exempt; but that we may give no offense to these, go to the sea, cast in a hook, and take the first fish that comes. Open its mouth and you will find a piece of money. Take that and give it to them for me and for yourself.'

The high priests sent to Jesus some of the Pharisees and certain of Herod's supporters to entangle him with questions. They came to him and said, 'Teacher, we

know that you are truthful and fearless, for you defer to no one but faithfully teach the way in which God wishes men to live. Is it right to pay taxes to Cæsar, or is it not? Shall we pay or shall we not pay?' But knowing their hypocrisy, Jesus replied, 'Why do you try to entrap me? Bring me a coin and let me see it.' And when they brought him one, he asked, 'Whose image and inscription are these?' They said to him, 'Cæsar's.' Then to their astonishment Jesus said to them, 'Give to Cæsar what belongs to Cæsar, and to God what belongs to God.'

MAN AND HIS NEIGHBOR

79. THE OBLIGATION TO MAKE FAIR AND CHARITABLE JUDGMENTS

‘Judge not’ that you may not be judged, for as you judge others you will yourself be judged, and according to the measure with which you deal out to others, it will be dealt out to you.

‘Why look critically at the speck in your brother’s eye and fail to see the splinter in your own? Can you say to your brother, “Let me take the speck out of your eye,” while there is a splinter in your own? You hypocrite, first take the splinter out of your own eye; then you will see clearly how to remove the speck from your brother’s eye.’

While Jesus was teaching in the Temple, the scribes and Pharisees brought a woman who had been caught in the act of adultery, and placing her in front of them, said, ‘Sir, this woman was caught in the very act of adultery. Now in the law Moses has commanded us to stone such women, but what do you say?’ They asked this to test him, that they might be able to bring against him some charge.

Jesus bent over and with his finger wrote on the ground; but when they continued asking him, he raised himself and said to them, ‘Let him who is sinless among you be the first to throw a stone at her.’ Again he bent over and wrote on the ground. On hearing what he said (being convicted by their own consciences), they went away one by one, beginning with the oldest, until Jesus was alone with the woman, who stood before him. Raising himself again, he said to her, ‘Woman,

where are they? Does no one condemn you?' She replied, 'No one, sir.' Jesus said, 'Neither do I condemn you. Go, and sin no more.'

80. THE CRIME OF CHERISHING ANGER

'You have heard how the men of old were told, "Thou shalt not murder, and whoever commits murder is liable to be punished by the local court." But I say to you that whoever cherishes anger against his brother is deserving of punishment by the local court. Whoever speaks contemptuously to his brother is deserving of punishment by the higher court. But whoever curses his brother is deserving of punishment by hell fire.

'So if you remember, even when you are presenting your gift at the altar, that your brother has a grievance against you, leave your gift there before the altar and go, be reconciled first to your brother, then come back and present your gift. Come to terms quickly with your opponent while you are still with him on the way to court, lest he hand you over to the judge, and the judge to the jailer, and you be thrown into prison. I assure you, you will by no means come out until you have paid the last penny.'

81. THE SUPREME DUTY OF FORGIVENESS

'If your brother wrongs you, go, show him his fault when you and he are alone. If he listens to you, you have won over your brother. Even though he wrongs you seven times in a day, if he turns to you seven times and says, "I am sorry," you shall forgive him.'

Peter came and said to Jesus, 'Master, how often am I to let my brother wrong me and forgive him? Seven times?' Jesus said to him, 'I tell you, not seven times but seventy times seven.'

‘That is why the Kingdom of Heaven may be compared to a king who wished to settle his accounts with his servants. When he had begun to settle them, a man was brought to him who owed him ten thousand talents; but as he was unable to pay, the master ordered that he be sold, together with his wife and children and all that he had, in payment of the debt. At this the servant threw himself on the ground and besought him, “Master, have patience with me and I will pay you all I owe you.” Then the master out of pity for him released him and cancelled his debt.

‘But as soon as the servant went out he found one of his fellows who owed him one sixtieth of a talent, and he seized him by the throat and said, “Pay me what you owe me.” The man fell down and entreated him, “Have patience with me and I will pay you.” But he would not and had him imprisoned until he should pay what was due.

‘Now when his fellow servants saw what had been done, they were distressed and came and told their master what had taken place. Then the master called him and said, “You wicked servant! When you entreated me I cancelled all your debt. Should you not then show the same mercy to your fellow that I showed to you?” And in anger his master turned him over to the jailers until he should pay all that was due. So also will my heavenly Father do to you unless each of you sincerely forgives his brother.’

82. THE ATTITUDE OF NON-RESENTMENT

‘You have heard the saying, “An eye for an eye and a tooth for a tooth,” yet I say to you, do not resent an injury; but to him who strikes you on the right cheek turn the other also. If any one wishes to sue you and

to take away your coat, let him have your outer coat also. Whoever forces you to go one mile, go with him two miles. Give to him who asks of you, and turn away from no one who wishes to borrow from you.'

83. THE ROYAL LAW OF LOVE

'You have heard the saying, "You shall love your neighbor and hate your enemy." But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who persecute you, that you may become sons of your Father in heaven; for he causes his sun to rise on the bad and good alike, and sends rain on both those who do right and those who do wrong. For if you love only those who love you, what reward have you earned? Do not even the tax-gatherers as much? And if you show courtesy only to your friends, what more are you doing than others? Do not even the heathen as much? You must therefore become perfect, even as your heavenly Father is perfect.

'Therefore, whatsoever you wish that men should do to you, do even so to them; this is the summing up of the law and the prophets.'

84. THE APPLICATION OF THE LAW OF LOVE

Once a lawyer stood up to test Jesus with this question, 'Master, what shall I do to win eternal life?' Jesus said to him, 'What is written in the law? How does it read?' He replied, 'You shall love the Lord your God with all your heart, with all your soul, and with all your strength and with all your mind; also your neighbor as yourself.' Jesus said to him, 'You have answered correctly; do this and you will live.'

But wishing to justify himself he said to Jesus, 'Who is my neighbor?' Jesus answered, 'A certain man going down from Jerusalem to Jericho fell in with robbers who after stripping and beating him went away, leaving him half dead. Now it happened that a certain priest was going by the same road, but when he saw the man, he passed on the other side.

'In the same way a Levite, when he came to the place, looked at him and passed by on the opposite side. But a Samaritan, travelling along, drew near to where the man was, and at sight of him he was filled with pity. He came to him and bound up his wounds, pouring on them oil and wine. Then he set him on his own beast, brought him to an inn, and took care of him. The next day he took out two pieces of money and gave them to the inn-keeper, saying, "Take care of him, and whatever more you spend I will pay you when I return."

'Which of these three do you think proved neighbor to the man who fell in with robbers?' He said, 'The man who took pity on him.' Jesus said to him, 'Then go and do likewise.'

THE ESSENTIALS OF TRUE HAPPINESS

85. A MODEST AND UNSELFISH SPIRIT

On one occasion Jesus went into the house of a leading Pharisee to dine. When he saw how the guests picked out the best places he gave them this counsel: 'When any one invites you to a marriage feast, do not sit down in the best place, for perhaps the host has invited some one of higher rank than yourself. Then the host will come to you and say, "Make room for this man," and with shame you will take the lowest place.

'Instead, when you are invited, go and sit down in the lowest place, so that when your host comes he may say to you, "Friend, come up higher." Then you will be honored in the sight of all your fellow guests. For every one who puts himself forward will be humiliated, but he who does not put himself forward will be honored.'

Then Jesus said to his host, 'When you give a dinner or a supper, do not invite your friends or brothers or relatives or rich neighbors, lest they invite you in return and you be repaid. But when you give a feast, invite the poor, the crippled, the lame and the blind. Then you will be blest. For they have no means of repaying you, and you will be recompensed at the resurrection of the upright.'

Peter said to him, 'But we have left everything and have followed you.' Jesus answered, 'I assure you, there is no one who has left home or brothers or sisters or mother or father or children or lands for my sake and for the good cause, who does not receive a hundred-fold as much at this present time: houses, brothers, sisters, mothers, children, and lands, along with perse-

cution, and in the ages to come eternal life. But many who are first now will be last, and the last will be first.'

86. A TRUST IN GOD THAT DISPELS ALL FEAR AND WORRY

'Do not be anxious about your life, what you shall eat, or about what you shall wear on your body. Does not life mean more than food, and the body more than clothing? Consider how the birds of the air neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of far more worth than they? Are not two sparrows sold for a penny? Yet not one of them falls to the ground without your Father's knowledge. As for you, the very hairs of your head are numbered. Then have no fear, for you are of far more worth than the sparrows.

'Which of you by being anxious can add a single foot to his height? And why be anxious about what you wear? Consider the lilies of the field, how they grow! They neither toil nor spin, and yet I tell you, not even Solomon in all his splendor was clothed like one of these. Now if God so clothes the grass of the field which is alive to-day but to-morrow is thrown into the oven, is it not far more certain that he will clothe you, O men of little faith?

'Do not be anxious then and say, "What shall we eat or what shall we drink or with what shall we be clothed?" For all these things the heathen are seeking, but your heavenly Father knows your need of these. Make his Kingdom and the righteousness he demands your first concern, and all these other things will be given to you. Therefore do not be anxious about to-morrow, for to-morrow will take care of itself. Sufficient for each day is its own trouble.'

87. A FIRM BELIEF IN LIFE AFTER DEATH

Once the Sadducees, who say there is no rising from death, came to Jesus and questioned him, 'Sir, Moses wrote this law for us, "If a man's brother die, leaving a widow but no child, his brother is to marry the widow and raise up a family for his brother."

'There were seven brothers. The first married a wife but died leaving no children. Then the second brother married the widow but died leaving no children. The other five brothers did likewise, but the seven left no children. Last of all the woman died too. When they rise from death, whose wife will she be, for the seven married her?'"

Jesus said to them, 'Is not this the reason why you are in error, that you understand neither the scriptures nor the power of God? When people rise from the dead they neither marry nor are married but are like the angels in heaven. But in regard to the resurrection of the dead, have you not read in the book of Moses, in the passage about the bush, how God said to him, "I am the God of Abraham, the God of Isaac, and the God of Jacob." He is the God not of the dead but of the living. You are greatly in error.'

88. A COMPLETE DEVOTION TO THE SERVICE
OF GOD AND MAN

Jesus said to his disciples:

'Blessed are the modest in spirit,
For theirs is the Kingdom of Heaven.
Blessed are the gentle,
For they shall inherit the earth.
Blessed are they who mourn,
For they shall be comforted.

Blessed are they who hunger and thirst for righteousness,
For they shall be satisfied.

Blessed are the merciful,
For they shall receive mercy.

Blessed are the pure in heart,
For they shall see God.

Blessed are the peacemakers,
For they shall be called the sons of God.

Blessed are they who are persecuted because of their
righteousness,

For theirs is the Kingdom of Heaven.

Blessed are you when you are reviled, persecuted, and
falsely maligned because of loyalty to me;

Rejoice and be glad, for great is your reward in heaven,
for so the prophets were persecuted who preceded you.'

THE ACTS OF THE APOSTLES

THE WORK OF JESUS' EARLY FOLLOWERS IN PALESTINE.

89. THE ORIGIN OF THE CHRISTIAN COMMUNITY AT JERUSALEM

After Jesus had suffered the pains of death, he showed his disciples by many proofs that he still lived, revealing himself to them during forty days and telling them about the Kingdom of God. Also after he had gathered them together he charged them not to leave Jerusalem but to wait for what the Father had promised — 'the promise,' he said, 'of which you have heard me speak; for John baptized with water, but before many days have passed you will be baptized with the Holy Spirit.'

While they were together they asked him, 'Master, is this the time you are going to restore the rulership to Israel?' He said to them, 'It is not for you to know the time and the definite period that the Father has fixed by his own authority; but you will receive power when the Holy Spirit comes upon you, and you will be my witnesses at Jerusalem, throughout all Judea and Samaria and to the end of the earth.' When he had said this and while they were still looking at him, he was lifted up and a cloud took him out of their sight. And while they were gazing intently into heaven, as he went up, two men clothed in white stood beside them, who said, 'Men of Galilee, why do you stand looking up into heaven? This Jesus who has been taken from you into heaven will come back just as you have seen him depart.'

When the disciples returned to Jerusalem from the hill called 'The Olive Orchard,' which is about a mile from the city, they went to the upper room where they were in the habit of meeting: Peter, John, James, Andrew, Philip, Thomas, Batholomew, Matthew, James the son of Alphæus, Simon the Zealot, and Judas the son of James. These all united in earnest and persistent prayer with the women and with Mary the mother of Jesus and with his brothers.

During these days Peter stood up among the brothers (who numbered in all about one hundred and twenty persons) and said, 'Brothers, it was necessary that the prediction should be fulfilled which the Holy Spirit uttered by the mouth of David in regard to Judas, who acted as guide to those who seized Jesus. He was one of our number, and a share in this ministry was allotted to him. With the money paid him for his crime he purchased a piece of land; but falling headlong he burst open and all his bowels poured out. This fact became known to all the inhabitants of Jerusalem, so that the place received in their language the name Akeldama, or the Field of Blood. Now it is written in the book of Psalms:

Desolate be his abode
And may no one dwell there;

and

Let another man take over his charge.

Therefore out of all the men who have been associated with us during the entire period that the Lord Jesus went in and out among us, from his baptism by John down to the present time when he was taken from us, one must be found to become a witness with us to his resurrection.' So they put forward two men, Joseph

called Barsabbas, whose other name was Justus, and Matthias. Then they prayed, 'O Lord, who readest all hearts, show which of these two men thou hast chosen to fill the place in the apostolic ministry which Judas left to go where he properly belongs.' Then they cast lots for them and the lot fell upon Matthias, who was given a place with the eleven apostles.

On the Day of Pentecost, as they were all together, suddenly there came from heaven a sound like the rushing blast of a mighty wind which filled the whole house where they were seated. And they were inspired and began to speak with strange ecstatic utterances as the Spirit gave them power to express themselves.

When this was reported a crowd gathered, amazed and perplexed and asking one another, 'What can it mean?' Others sneeringly said, 'They are brimful of new wine!' But Peter, together with the eleven apostles stood up and addressed them: 'Men of Judea and all who live in Jerusalem, understand this and pay attention to what I say: these men are not drunk as you suppose, for it is only nine in the morning, but this is what was predicted by the prophet Joel:

"In the last days," God declared,
"I will pour out my Spirit on all mankind;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
And your old men shall dream dreams,
Even upon my slaves and slave-girls
In those days I will pour out my Spirit,
And they shall prophesy."

'Men of Israel, hear these words: By the help of lawless men you nailed to the cross and murdered Jesus of Nazareth, a man accredited to you by God through the

miracles, wonders, and signs which God performed by him among you, as you yourselves know, and yet betrayed in accordance with God's definite plan and previous knowledge. But God released him from the bonds of death and raised him to life, for death could not hold him. Lifted on high at God's right hand and having received from the Father the promised Holy Spirit, he has bestowed it upon us as you now see and hear. Let the whole nation of Israel know beyond a doubt that God has made this Jesus, whom you crucified, both Lord and Messiah.'

When they heard this they were conscience-stricken, and said to Peter and the rest of the apostles, 'Brothers, what are we to do?' Peter replied, 'Repent, and let each of you be baptized in the name of Jesus Christ, that your sins may be forgiven; then you will receive the gift of the Holy Spirit, for it is promised to you and to your descendants, and to all in distant lands, to any and to all whom the Lord our God shall call.'

With many other appeals he warned and exhorted them to save themselves from this degenerate age. So those who accepted his teaching were baptized, and on that day there were added to the brotherhood about three thousand, who devoted themselves to the instruction given by the apostles and to the meetings for fellowship where they ate and prayed together.

90. THE HEALING POWER OF THE CHRISTIAN FAITH

With common consent the believers met together daily in the Temple. Their meals they had from house to house, eating their food with gladness and simple-heartedness, praising God and having the good-will of all the people. Day by day God added many to the number of the saved.

One day as Peter and John were on their way to the Temple for the hour of prayer at three in the afternoon, a man who had been lame from birth, and who was placed daily at what was called the Beautiful Gate of the Temple, was being carried there to beg from the people who went in. When he saw that Peter and John were about to go in, he asked them to give him something. But Peter fixed his eyes on him, as did also John, and said, 'Look at us.' And he looked attentively, expecting to receive something from them. Peter said, 'I have neither silver nor gold, but what I have I give you. In the name of Jesus Christ the Nazarene, walk!' Then grasping his right hand he raised him up. Instantly his feet and ankles received strength and he leaped up, stood on his feet, walked about and went with them into the Temple, walking, leaping and praising God.

When the people who saw him walking about and praising God recognized him as the man who used to sit begging at the Beautiful Gate of the Temple they were filled with wonder and amazement at what had happened to him; and as he still kept close to Peter and John, the astonished throng rushed to them in what was called Solomon's Porch.

Thereupon Peter addressed the people: 'Men of Israel, why do you wonder at this? Or why do you stare at us as though we had made him walk by some power or virtue of our own? The God of Abraham and of Isaac and of Jacob, the God of our forefathers, has honored Jesus his servant, whom you delivered up and disowned before Pilate when he had decided to release him. But you disowned the Holy and Just One and demanded the release of a murderer and put to death the Author of life! But God raised him from the dead, as we bear witness. Jesus through faith in his name has

given strength to this man whom you see and know; yes, it is faith in him that has given this man perfect health in the presence of you all.

‘And now, brothers, I know that you acted in ignorance, as did also your rulers. Repent then and reform your lives that your sins may be blotted out, so that God may send you periods of refreshment. After raising his Servant from the grave, God sent him first to you to bless you by turning each of you from your wickedness.’

While they were speaking to the people they were interrupted by the priests, the officer in charge of the Temple and the Sadducees, who were incensed because they were teaching the people and proclaiming in the case of Jesus the resurrection of the dead. They arrested the apostles and, as it was already evening, put them in custody until the following day.

The next morning a meeting of their rulers, elders and scribes was held in Jerusalem at which the high priest Annas, and Caiaphas, John, Alexander and all the members of the high priest's family were present. They made the apostles stand before them and inquired, ‘By whose power and in whose name have you done this?’

Then Peter was filled with divine inspiration and said to them, ‘Rulers of the people and elders of Israel, if we are being examined this day for a good deed done to a man helplessly lame, to determine how he was healed, you and all the people of Israel should know that this man stands before you completely cured through the name of Jesus Christ the Nazarene whom you crucified and whom God raised from the dead. He is the stone despised by you builders that has become the chief corner-stone. And salvation comes by none other, for there is no other name under heaven revealed among men through which we can obtain salvation.’

When they saw how bold Peter and John were and discovered that they were uncultured and uneducated men, they were astonished and recognized that they had been companions of Jesus. Ordering them to withdraw from the national council, they conferred together, saying, 'What are we to do with these men? It is evident to all the inhabitants of Jerusalem that a wonderful miracle has been performed by them, and we cannot deny it. But to prevent this thing from spreading any further among the people let us stop them by threats from speaking in the future to any one in the name of Jesus.' So they called them and ordered them not to teach nor speak a word in the name of Jesus. But Peter and John replied, 'Decide for yourselves whether it is right before God to obey you rather than God; for we cannot give up speaking of what we have seen and heard.'

Seeing the man who had been healed standing beside them, the rulers said nothing. So after further warnings they let them go, being unable to find any way of punishing them on account of the people, for they were all praising God for what had taken place.

91. THE LIFE OF THE EARLY CHRISTIAN BROTHERHOOD

The whole group of the believers were as one in heart and mind; none of them called his possessions his own, but all shared with one another. No one among them was in want, for those who owned lands or houses sold them and brought the proceeds of the sales to the apostles. Distribution then was made according to each man's need. In this way Joseph, whom the apostles called Barnabas (which means 'Son of Encouragement'), a Levite and a native of Cyprus, sold his farm and brought the money to the apostles.

But a man named Ananias, who with his wife Sapphira had sold some property, with her connivance kept back part of the price and brought only a part of it to the apostles. 'Ananias,' said Peter, 'why has Satan put into your heart the desire to deceive the Holy Spirit and keep back part of the price of the land? While the land remained unsold, was it not your own? Even after it was sold, was not the money yours to do with as you pleased? How could you plan a thing like this? You have lied not to man but to God.' When Ananias heard these words, he fell down and died; and great fear seized all who heard of it. The younger men arose, wrapped up the body, and carried it away to be buried.

About three hours later his wife came in, knowing nothing of what had taken place. Peter said to her, 'Tell me, did you sell the land for so much?' And she answered, 'Yes, for so much.' Peter said to her, 'How is it that you two agreed together to test God's Spirit? The men who have buried your husband are here at the door and they shall carry you out.' Instantly she fell dead at his feet; so when the young men came in and found her dead, they carried her out and buried her beside her husband.

Then great fear came upon the whole church and upon all who heard of these events. Many miracles and wonders were performed among the people by the apostles. By common consent the believers met together in Solomon's Porch. Even from the towns about Jerusalem crowds gathered bringing invalids and people harassed by unclean spirits, and all were healed.

92. THE PREACHING AND MARTYRDOM OF STEPHEN

During these days, while the number of the disciples was rapidly increasing, the Greek-speaking Jews began

to complain against those who were natives and residents in Palestine because their widows were overlooked in the daily distribution of food. Therefore the Twelve called together all the disciples and said, 'It is not fitting that we should give up our preaching in order to serve meals. Brothers, elect seven of your own number, men of good reputation, wise and spiritually minded, whom we will put in charge of this service; but we will continue to devote ourselves to prayer and preaching.' This plan met with the approval of the whole assembly; so they chose Stephen, a man of strong faith and spiritual power, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a convert to Judaism who came from Antioch. These men they brought before the apostles, who after praying laid their hands upon them.

Meanwhile the message of the Lord continued to spread, and the number of disciples in Jerusalem was greatly increased. A large body of priests also accepted the faith.

Now Stephen, who was gifted with personal charm and power, performed great wonders and miracles among the people. Some belonging to the so-called Synagogue of the Libyans, also Jews from Cyrene, Alexandria, Cilicia, and the province of Asia began to dispute with Stephen; but they were unable to withstand the wisdom and spirit with which he spoke.

Then secretly they instigated certain men to say, 'We have heard him speaking blasphemous words against Moses and God.' In this way they stirred up the people, the elders and the scribes, so that they violently seized him and took him before the national council. They also produced false witnesses who said, 'This man never ceases talking against this holy place and the law. Indeed, we have heard him say that this

Jesus the Nazarene will destroy this place and change the customs which Moses handed down to us !'

Then all who were sitting in the council fixed their eyes on him and saw that his face shone like the face of an angel. But the high priest said, 'Are these charges true?' Stephen replied, 'Brothers and fathers, listen. The Most High does not dwell in houses made by hands. As the prophet says:

"Heaven is my throne,

And the earth the footstool for my feet.

'What sort of house will you build for me?' says the Lord,

"Or in what place shall I rest?

Has not my hand made all this?"

'Stubborn and pagan in heart and attitude ! you always resist the Holy Spirit as did your forefathers. Which of the prophets did they not persecute? They, too, killed those who foretold the coming of the Just One, whose betrayers and murderers you have become—you who received the law given through angels and have not kept it !'

When they heard these words they were furious and ground their teeth at him. But he, filled with divine inspiration, gazed up into heaven and saw the glory of God, and Jesus standing at the right hand of God. 'Look, I see heaven open,' he said, 'and the Son of Man standing at the right hand of God.' But they stopped their ears and with a howl rushed at him all together. Then they cast him outside the city and stoned him, while the witnesses laid their clothes at the feet of a young man named Saul; and Saul approved of his murder. They stoned Stephen while he prayed, 'Lord, Jesus, receive my spirit !' Then he knelt down and cried aloud, 'Lord, do not lay this sin to their charge !' When he had said this, he fell asleep. Certain devout men buried Stephen, mourning deeply for him.

93. THE WORK OF PHILIP, THE EVANGELIST

At the time when Stephen was stoned to death a great persecution broke out against the church in Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Those who were scattered went in different directions proclaiming the good news.

Philip went down to the city of Samaria, where he preached Christ to the people; and the crowds, when they saw the miracles he performed, listened attentively to what he said. For unclean spirits came with loud cries out of many who had been possessed, and many paralytics and cripples were healed. So there was great joy in that city, and both the men and women who believed Philip, as he proclaimed the good news of the Kingdom of God and the name of Jesus, were baptized.

When the apostles at Jerusalem heard that the Samaritans had accepted God's message, they sent to them Peter and John, who on their arrival prayed that they might receive the Holy Spirit. (It had not yet descended upon any of them; they had simply been baptized in the name of the Lord Jesus.) Then Peter and John laid their hands on them, and they received the Holy Spirit.

But an angel of the Lord said to Philip, 'Arise, and go south along the desert road from Jerusalem to Gaza.' So he went on his way. Now there was an Ethiopian eunuch, a high official of Candace the queen of the Ethiopians, her chief treasurer, who had gone to Jerusalem to worship and was on his way home. As he sat in his chariot reading the prophet Isaiah, the Spirit said to Philip, 'Go up and join that chariot.' As Philip ran up and heard him reading the prophet Isaiah, he asked, 'Do you understand what you are reading?' 'How can I,' said the eunuch, 'unless there is some one to guide

me?' And he begged Philip to come up and sit beside him.

Now the passage of scripture that he was reading was this:

He was led like a sheep to the slaughter,
And as a lamb is dumb before the shearer,
So he opened not his lips.

The eunuch said to Philip, 'I beg of you, tell me of whom is the prophet speaking? Of himself or of some one else?' Then Philip, taking this passage as his text, told him the good news about Jesus. As they went their way, they came to some water, and the eunuch said, 'Here is water. What prevents my being baptized?' So he ordered the chariot to stop, and both went down into the water, and Philip baptized the eunuch. After they had come up from the water, the Spirit of the Lord sent Philip on his way, and the eunuch journeying on joyfully, saw no more of him. But Philip appeared at Azotus, and as he went on his way he proclaimed the good news in every town until he reached Cæsarea.

PAUL'S MISSIONARY WORK

94. PAUL'S OWN ACCOUNT OF HIS EARLY TRAINING AND CONVERSION

I am a Jew, born at Tarsus in Cilicia, but I was brought up in Jerusalem, educated as a disciple of Gamaliel in the strict interpretation of our ancestral laws, and passionately devoted to God, as are you all.

You know my past career in Judaism. You know how bitterly I persecuted the church of God and tried to destroy it and how in my zeal for the traditions of my forefathers I surpassed many of my contemporaries and fellow countrymen. I indeed believed that it was my duty to do all in my power to oppose the cause of Jesus the Nazarene. This I did in Jerusalem. Armed with authority from the high priests, I imprisoned many of Jesus' followers. When they were put to death I voted against them. In all the synagogues I often punished them and tried to force them to blaspheme, and in my insane fury I pursued them even to distant cities.

When I was travelling to Damascus on this business with authority and a commission from the high priests, at midday on the road I saw a light from heaven, more dazzling than the glare of the sun, that flashed around me and those who were travelling with me. We fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why do you persecute me? It is painful for you to kick against the spurs.' I asked, 'Who are you?' and the Lord answered, 'I am Jesus whom you are persecuting. Rise and stand on your feet, for I have ap-

peared to you in order to appoint you my servant and a witness to what you have seen and to the visions that you will have of me. I chose you from the Jews and the other races to whom I am sending you to open their eyes, that they may turn from darkness to light, from the power of Satan to God, in order to receive forgiveness of their sins and an inheritance among those consecrated to me by faith.'

When the God who had set me apart even from my birth and called me by his love, chose to reveal his Son in me that I might proclaim to other races the good news concerning him, instead of conferring with any human being, or going up to Jerusalem to see those who had been apostles before me, I at once went into Arabia. On my return I preached first to those at Damascus. There the governor appointed by King Aretas set guards in the city to arrest me, but I was lowered in a basket through a window in the wall and so escaped from their hands.

After three years I went up to Jerusalem to make the personal acquaintance of Peter and stayed with him fifteen days. I saw no other apostle except James the brother of Jesus. God knows that I am not attempting to deceive you.

Then I went into the districts of Syria and Cilicia. I was unknown personally to the Christian churches of Judea, but they had been told that he who formerly persecuted them was now preaching the faith which he once tried to destroy, and so they praised God for me.

95. THE CHRISTIAN COMMUNITY AT ANTIOCH

Those who had been scattered by the persecution which arose because of Stephen went as far as Phœnicia and Cyprus and Antioch, telling of Jesus to none except

Jews. Some of them, citizens of Cyprus and Cyrene, on reaching Antioch began to preach to the Greeks also the good news about the Lord Jesus. The power of the Lord was with them, and a large number believed and turned to him.

When the news of this reached the church in Jerusalem, they sent Barnabas to Antioch. After he arrived and saw the proofs of God's goodness, he was filled with joy and entreated all to remain loyal to the Lord; and many were added to those who believed.

Then Barnabas went to Tarsus to look for Paul. When he had found him he brought him to Antioch, and for a whole year they were connected with the church there and taught a large number of people. It was at Antioch also that the disciples were first called Christians.

During these days some prophets came from Jerusalem to Antioch. One of them named Agabus, under the influence of the Spirit, foretold the coming of a severe famine throughout the region, and this famine came in the reign of Claudius. Therefore the disciples, each according to his ability, decided to send something for the relief of the brothers living in Judea. This they did, sending their contributions to the elders by Barnabas and Paul. After Barnabas and Paul had performed their mission, they returned from Jerusalem, bringing with them John, who was also called Mark.

Now in the church at Antioch there were prophets and preachers: Barnabas, Symeon (called Niger), and Lucius the Cyrenean, besides Manean (a childhood friend of Herod the ruler) and Paul. As they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Paul for the work to which I have called them.' So after fasting and praying, they gave them their blessing and sent them on their way.

96. PAUL'S MISSIONARY WORK AT ANTIOCH IN
PISIDIA

Paul and Barnabas, sent on their mission by the Holy Spirit, went to Seleucia and from there sailed to Cyprus. On reaching Salamis they, with Mark as their assistant, proclaimed God's message in the Jewish synagogue.

When they had covered the whole island as far as Paphos, they set sail, and Paul and his companions came to Perga in Pamphylia. There Mark left them to return to Jerusalem, but they, passing on from Perga, came to Antioch in Pisidia. On the Sabbath they went into the synagogue and sat down. After the reading of the law and the prophets the directors of the synagogue service sent word to them, 'Brothers, if you have any word of encouragement for the people, say it.' So Paul stood up and motioning with his hand said, 'Listen, men of Israel and you who revere God. The God of this people Israel chose our forefathers; during their stay in Egypt he made them a great people, and then with signal manifestations of his power he led them out of that land. After destroying seven nations in the land of Canaan, he gave them their land as an inheritance and in time made David their king. From his descendants God brought to Israel, as he had promised, a Savior, even Jesus, before whose coming John had already preached the baptism of repentance for all the people of Israel.

'Brothers, sons of Abraham's race, and all among you who revere God, to us has been sent this message of salvation. The people of Jerusalem and their rulers, failing to recognize Jesus, fulfilled by condemning him the words of the prophets that are read every Sabbath, and though they could find no reason why he should be killed, they asked Pilate to put him to death. After

they had carried out all that had been written concerning him, they took him down from the cross and laid him in a tomb. But God raised him from the dead, and for many days he appeared to those who had come with him from Galilee to Jerusalem, who are now his witnesses to the people. So we bring you the good news that God, by raising Jesus from the dead, has fulfilled for our children the promise made to our forefathers. Be it known to you therefore, my brothers, that forgiveness of sins is proclaimed to you through him, and that by him every one who believes is free from all from which you could not be freed by the law of Moses.'

As Paul and Barnabas were going out, the people begged that this be repeated to them on the following Sabbath. After the congregation broke up, many of the Jews and devout converts to Judaism followed Paul and Barnabas, who spoke to them, urging them through God's help to remain loyal.

On the next Sabbath nearly all the people of the city gathered to hear the message of the Lord; but at sight of the multitude the Jews were filled with jealousy and began to contradict what Paul said, and to revile him. But Paul and Barnabas spoke out fearlessly and said, 'It was necessary that God's message should be spoken first to you; but since you reject it and prove yourselves unworthy of eternal life, here and now we turn to those who are not Jews. For this is the Lord's command to us:

I have set you as a light to other races,
To bring salvation to the ends of the earth.

When those who were not Jews heard this they were glad and gave thanks for the divine message, and as many as were destined to receive eternal life believed, and the divine message was carried far and wide

throughout the country. But the Jews, inciting the devout women of high rank and the leading men in the city, stirred up persecution against Paul and Barnabas and drove them out of their territory. So the apostles shook the dust from their feet as a protest against them, and went on to Iconium. The new converts, however, were filled with joy and the Holy Spirit.

97. THE EXPERIENCES OF THE APOSTLES AT ICONIUM AND LYSTRA

At Iconium also Paul and Barnabas entered the Jewish synagogue and spoke so that a great number of both Jews and Greeks believed. But the Jews who did not believe stirred up the other races and poisoned their minds against the apostles. Nevertheless they remained there a long time, speaking fearlessly concerning the Lord, who confirmed their words by giving them power to perform signs and wonders. Yet the people of the town were divided, some siding with the Jews and some with the apostles. A hostile movement was instigated both by the other races and by the Jews, with the support of their rulers, to assault and stone the apostles, but they learned of it and escaped to the Lycaonian towns of Lystra and Derbe and the surrounding country, and there they continued to proclaim the good news.

At Lystra was a man whose feet were paralyzed, who had been lame from his birth and had never walked. As this man listened to Paul's preaching, the apostle fixed his eyes on him and, recognizing that he had faith enough to make him well, said in a loud voice, 'Stand up on your feet.' And he sprang up and began to walk. When the crowds saw what Paul had done, they shouted in the Lycaonian language, 'The gods have come down

to us in human form !' Barnabas they called 'Zeus,' and Paul 'Hermes' because he was the chief speaker. The priests of the temple of Zeus, which stood in front of the town, brought oxen and garlands to the gates intending to join the crowds in offering sacrifice to them.

But when the apostles, Barnabas and Paul, heard this, they tore their clothes and rushed into the crowd, shouting, 'Men, why are you doing this? We are but human with natures like your own, and are bringing you good news in order that you may turn from these unrealities to the living God who made the heaven, the earth, the sea, and all that is in them. In past ages he allowed all nations to go their ways, yet as the bountiful Giver he did not leave himself without a witness, for he gives you rain from heaven and fruitful seasons and makes your hearts content with food and good cheer.' Yet even with these words they could hardly prevent the crowd from sacrificing to them.

But Jews from Antioch and Iconium won over the crowds, who stoned Paul, and then, believing him dead, dragged him out of the city. However, when the disciples had gathered about him, he arose and went into the city.

The next day he departed with Barnabas to Derbe; and after proclaiming the good news to that city and making many converts, they returned to Lystra, Iconium, and Antioch, strengthening the spirits of the disciples, entreating them to remain loyal to the faith, and telling them, 'By way of many afflictions must we enter into the Kingdom of God.' In each church, after prayer and fasting they caused elders to be elected by popular vote, and commended them to the Lord in whom they had believed. Then they passed through Pisidia and came to Pamphylia, and after preaching in Perga, they went down to Attaleia. From there they

set sail for Antioch, where they had been committed to the gracious care of God for the work which they had now completed.

On their arrival they gathered together the members of the church and reported in detail how God had worked with them, and how he had opened to those who were not Jews the door of faith, and they spent much time there with the disciples.

98. PAUL'S ACCOUNT OF HIS INTERVIEW WITH THE APOSTLES AT JERUSALEM

‘Fourteen years after my vision on the way to Damascus I again went up to Jerusalem with Barnabas, taking Titus with me. I went up in obedience to a divine revelation, and I laid before the apostles the good news which I proclaimed to those who are not Jews. This I did privately before the authorities to make sure that my course of action would not be or had not been in vain. But even though my companion Titus was a Greek, they did not insist on his being circumcised.

‘The opposition came through certain traitorous false brothers who, in order that they might enslave us again, crept in to spy out the freedom we enjoy in Christ Jesus. But that the truth contained in the good news might hold good for you, we did not for an instant yield to them. The authorities—it makes no difference to me who they are or what they once were; God recognizes no human distinction—these authorities made no addition to my teachings. On the contrary, when they saw that I had been intrusted with proclaiming the good news to those who were not Jews, just as Peter had been to the Jews (for he who endowed Peter to be an apostle to the Jews endowed me as well to be an apostle to those who are not Jews), and when they recognized the suc-

cess that had been granted me, James and Peter and John, who were considered pillars of the church, welcomed Barnabas and myself as fellow apostles, with the understanding that we should go to those who were not Jews, and they to the Jews. Only they urged us to remember their poor, as indeed I myself was eager to do.'

99. THE DOOR OPENED TO ALL MANKIND

Certain individuals who had come down from Judea to Antioch said in their instruction to the brothers, 'Unless you are circumcised in accordance with the Mo-saic custom you cannot be saved.' As there was a difference of opinion and much discussion between these and Paul and Barnabas, it was decided that Paul and Barnabas and certain of their number should go up to Jerusalem to consult the apostles and elders upon this matter.

Accordingly they set out, accompanied for a distance by members of the church, and passed through Phœnicia and Samaria, reporting the conversion of the foreign races, to the great joy of all the brothers. When they arrived at Jerusalem, they were received by the church, the apostles, and the elders, and reported all that God had enabled them to accomplish. Certain believers, however, who also belonged to the Pharisaic party rose and said, 'It is necessary to circumcise all converts and require them to observe the law of Moses.'

Then the apostles and elders met to consider this question, and after long discussion Peter rose and said to them, 'Brothers, you well know that from of old God chose you, that those who are not Jews might hear from my lips the good news and believe. The God who knows all hearts attested this by giving them the Holy Spirit, even as he gave it to us, and by cleansing their

hearts through faith he made no distinction between us and them. Then why do you oppose God by putting upon the necks of our disciples a yoke which neither our forefathers nor we ourselves have been able to bear? For we believe that we, as well as they, shall be saved through the loving-kindness of the Lord Jesus.'

Then the whole assembly listened in silence to Barnabas and Paul while they told of the signs and wonders which God had performed among other races. After they had finished speaking, James said, 'Brothers, listen to me. My judgment is that we should not harass the men of foreign races who turn to God, but merely instruct them to refrain from everything polluted by association with idols, from sexual vice, from meat of animals that have been strangled, and from eating blood.'

Thereupon the apostles and the elders, with the full approval of the church, decided to select some of their number and send them to Antioch with Paul and Barnabas. The men selected were Judas (called Barsabbas) and Silas, leading members of the brotherhood. These went down to Antioch, and being themselves prophets, they encouraged and strengthened the brothers with many a discourse. After they had spent some time there, they departed with a greeting of peace from the brothers at Antioch to those who had sent them. Paul and Barnabas, however, remained at Antioch teaching, and with the help of many others, proclaimed the good news from the Lord.

100. THE ESTABLISHMENT OF THE CHRISTIAN BROTHERHOOD AT PHILIPPI

After remaining a while at Antioch, Paul said to Barnabas, 'Let us return and visit the brothers in all the

cities where we have proclaimed the good news from the Lord, and see how these are faring.' Barnabas would have taken Mark with them, but Paul believed it unwise to take a man who had deserted them in Pamphylia instead of going on with them to work in Pisidia. The dispute was so sharp that they parted company, and Barnabas took Mark with him to Cyprus. Paul selected Silas and went away, commended by the brothers to the gracious care of the Lord. He went through Syria and Cilicia, strengthening the churches.

He also went to Derbe and Lystra. At Lystra there was a disciple, called Timothy, the son of a Christian Jewess and a Greek father. He had a good reputation among the brothers at Lystra and Iconium. Paul, wishing to take him with him, had him circumcised on account of the resident Jews, for they all knew that his father was a Greek. And the churches were strengthened in the faith and increased in numbers daily.

Then Paul and his companions crossed the Phrygian and Galatian country, but were prevented by the Holy Spirit from preaching in the province of Asia. When they reached Mysia they tried to enter Bithynia, but the Spirit of Jesus did not permit them; so passing by Mysia they went down to Troas.

One night Paul had a vision: a Macedonian was standing and beseeching him, 'Come over into Macedonia and help us.' As soon as Paul saw the vision, we made an effort at once to go on to Macedonia, concluding that God had called us to preach the good news to them. So setting sail from Troas, we ran straight to Samothrace, and on the next day to Neapolis. From there we went to the Roman colony of Philippi, which is the principal city in that part of Macedonia. In that city we spent some days. On the Sabbath we went outside the city gate by the river, where we had reason to

believe there was a place of prayer, and sat down and talked to the women who had gathered. Among the listeners was a woman named Lydia, a dealer in purple cloth from Thyatira, who was already a worshipper of God. The Lord opened her mind so that she was responsive to what Paul was saying; and when she and her household had been baptized she urged us, saying, 'If you are convinced that I am a believer in the Lord, come and stay in my house.' So she insisted on our coming.

101. PAUL AND SILAS IN THE PRISON AT PHILIPPI

One day as we were going to the place of prayer, a slave girl met us who was under the control of a spirit that made her clairvoyant, so that she brought great profit to her owners by fortune-telling. She kept following Paul and the rest of us, crying, 'These men are servants of the Most High God; they proclaim to you the way of salvation.' This she did for many days until Paul, unable to stand it longer, turned and said to the spirit, 'In the name of Jesus Christ I command you to come out of her.' And it left her at once.

But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the public square before the city officials. Bringing them before the military rulers, they said, 'These are Jews who are making a disturbance in our city; they proclaim customs which it is not lawful for us as Romans to adopt or observe.' The mob also joined in the attack upon them, so the military rulers tore their garments off them and ordered them to be beaten with rods. After beating them severely they threw them in prison, and ordered the jailer to keep them securely. On receiving

this strict order he put them into the inner prison and fastened their feet in the stocks.

About midnight, as Paul and Silas were praying and singing hymns to God, and while the prisoners were listening to them, there was suddenly such a violent earthquake that the very foundations of the prison were shaken. Immediately all the doors were opened and the chains that bound all the prisoners were loosened.

When the jailer suddenly awoke and saw the prison wide open, he drew his sword and was about to kill himself, thinking the prisoners had escaped. But Paul shouted, 'Do no injury to yourself, for we are all here!' So calling for lights, the jailer rushed in, and trembling with fear, fell down before Paul and Silas. Then bringing them out of the prison he said, 'Masters, what must I do to be saved?' They replied, 'Believe in the Lord Jesus Christ and you and your household will be saved.' So they repeated the divine message to him and all his family, and the jailer took them at that very hour of the night and washed their wounds, and he and all his family were immediately baptized. Then he brought them to his house and gave them food to eat, and greatly rejoiced with all his family that they had come to believe in God.

The next morning the magistrates sent the police with the order, 'Release these men.' So the jailer told Paul, 'The police have brought an order to have you released; now you may come out and go in peace.' But Paul replied, 'They flogged us publicly without trial, although we are Roman citizens, and they put us in prison! Now they are going to eject us secretly! No, indeed! Let them come here themselves and take us out.'

The police reported this to the military rulers, who on hearing that they were Roman citizens were much alarmed and came to conciliate them, and after conduct-

ing them out of prison, entreated them to leave the city. So leaving the prison, they went to Lydia's house, and after they had seen the brothers and encouraged them, they left the city.

102. THE FOUNDING OF THE CHURCH AT THESSALONICA

Paul and his companions, after passing through Amphipolis and Apollonia, reached Thessalonica, where the Jews had a synagogue. As usual Paul went in, and for three successive Sabbaths he argued with them on the basis of their sacred writings, explaining and quoting passages to prove that the Messiah had to suffer and rise from the dead, and that 'this Jesus I proclaim to you is the Messiah.' Some of the Jews were convinced and threw in their lot with Paul and Silas, as did also a large body of devout Greeks and many of the leading women.

But the Jews, influenced by jealousy, got hold of the loungers in the market-place and raised a mob and set the city in an uproar. They attacked Jason's house with the intention of bringing Paul and Silas out before the popular assembly, but failing to find them, they dragged Jason and some of the brothers before the city officials, shouting, 'These men who have upset the whole world have come here too! Jason has welcomed them. They all violate the imperial decrees and declare that some one else called Jesus is king.' On hearing this the crowd and the city officials were greatly disturbed; but after Jason and the others had given bail to keep the peace, they let them go.

Then the brothers at once sent Paul and Silas away by night to Berea. When they arrived there, they went to the Jewish synagogue, where the people were

better disposed than at Thessalonica, for they were very ready to receive the teaching about Jesus, and studied their sacred writings daily to see if it really was as Paul said. As a result many Jews believed and also prominent Greek women and many men.

As soon as the Jews at Thessalonica learned that God's message was being proclaimed by Paul at Berœa, they came there also to incite the people to riot. Then the brothers promptly sent Paul on his way to the sea-coast, while Silas and Timothy remained at Berœa. The friends who escorted Paul went with him as far as Athens, and left him there, after receiving instructions that Silas and Timothy were to join him as soon as possible.

103. PAUL'S ACCOUNT OF HIS WORK AT THESSALONICA

'You yourselves know, brothers, that our visit to you was not without results. Although at Philippi, as you remember, we had been ill-treated and insulted, we had the courage through divine help to tell you the good news of God even in the face of great opposition. For our appeal was not prompted by any delusion nor by sordid motives, nor by any intention to deceive. Rather as God has approved us worthy to be intrusted with the good news, so we tell it not to please men but God, by whom we were approved; for as you well know we have never descended to flattery, nor have we had any greedy designs—God is witness to that. We never sought honor from men, neither from you nor from any one else, although as apostles of Christ we might have claimed authority. On the contrary, while we were with you we were as gentle as a mother nursing her own children. We so yearned for you that we would gladly

have imparted to you not only God's good news, but would have given our very lives also, so dear had you become to us.

'Brothers, you remember our hard labor and toil, how we worked at our trade night and day so as not to be a burden to any of you, while we proclaimed to you God's good news. You are witnesses, and so is God, that our relations to you who believe in Christ were pure, just, and beyond reproach, and that we treated each of you as a father treats his own children, persuading and encouraging you, and appealing to you so to order your lives that you would be worthy of the God who calls you to his own Kingdom and glory.

'We thank God constantly for this also, that when you received God's message from us you accepted it not as a human utterance but for what it really is, the message of God, which even now is doing its work in the hearts of you who believe. You have begun to follow the example of the churches of God in Judea which are united with Jesus Christ, for you have suffered from your own countrymen just as they have suffered from the Jews who killed the Lord Jesus.

'Brothers, when we were torn away from you for a little time (out of sight but not out of mind!), we were more intensely eager to see you face to face. We did want to come to you—I, Paul, did more than once, but Satan put difficulties in our way. For who is "our hope, our joy, our crown" of which we may rightly boast? Is it not you? for you, you are our glory and joy!

'So when I could bear it no longer, I decided that it was best to be left alone at Athens that I might send Timothy, our brother and God's servant in proclaiming the good news about Christ, to strengthen your faith and so to encourage you that none of you might be

disturbed by the troubles through which you are passing, for you know that they are our lot.

‘But now that Timothy has just returned and brought me the good news of your faith and love and how you always remember me affectionately, longing to see me as I long to see you, I have been comforted, brothers, in all my distress and trouble by your faith.’

104. PAUL’S SPEECH AT ATHENS

While Paul was waiting at Athens for Silas and Timothy, his indignation was aroused by the sight of the idols which filled the city. So he argued in the synagogue with the Jews and with the Greeks who joined in their worship, and daily with those whom he happened to meet in the market-place. A few of the Epicurean and Stoic philosophers also met him. Some of them said, ‘What has this picker-up of scraps of learning to say?’ Others said, ‘He seems to be a herald of some foreign deities.’ This was because he had been telling the good news about Jesus and the resurrection. Then taking him to the Areopagus they said, ‘May we know what this surprising teaching of yours is? For certain things you are saying sound strange to us; so we want to know what they mean.’ (For all the Athenians and the foreign visitors spent their time doing nothing but telling or hearing something new.)

So Paul stood in the middle of the Areopagus and said, ‘Men of Athens, I observe wherever I go that you are deeply religious. For as I passed along and viewed your objects of worship, I found an altar with the inscription,

TO AN UNKNOWN GOD

Whom, therefore, you worship without knowing, him I proclaim to you. The God who made the universe and

all things in it, being Lord of heaven and earth, does not dwell in temples made by men; he is not served by human hands, as though he needed anything, for he it is who gives to all men life and breath and all things. He has created all nations from a common stock that they may dwell over the whole earth. He has also fixed for them definite periods and the boundaries of the lands in which they are to live, meaning to have them seek for God in the hope that as they grope for him they may find him, for he is not far from each one of us; for it is in him that we live, and move, and have our being, as in fact, some of your own poets have said, "We also are his children."

'Therefore, as the children of God, we ought not to imagine that the divine nature resembles anything made of gold or silver or stone, the product of human art and invention. God was lenient toward the ages of ignorance, but now he commands all men everywhere to repent, for he has fixed a day on which he will judge the world justly by the one whom he has appointed, and he has given proof of this to all mankind by raising him from the dead.'

When they heard of 'the resurrection of the dead,' some sneered, but others said, 'We will hear what you have to say about that some other time.' So Paul withdrew from among them. Some men, however, joined him and believed, among whom were Dionysius, a member of the court of the Areopagus, a woman named Damaris, and several others.

105. PAUL'S WORK AT CORINTH

After this Paul left Athens and went to Corinth. There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Pris-

cilla, for the Emperor Claudius had ordered all the Jews to leave Rome. Paul joined them and, as their trade was the same as his, he stayed with them and they all worked together, for by trade they were tent-makers. Every Sabbath he argued in the synagogue and tried to persuade both Jews and Greeks. By the time that Silas and Timothy came down from Macedonia, Paul was busy preaching and trying to prove to the Jews that Jesus was the Messiah. But as they opposed and abused him, he shook out his clothes by way of protest and said, 'Your blood be on your heads! I am not responsible; from now on I will go to those who are not Jews.'

So Paul left the place and went to the home of Titius Justus, a convert to Judaism, whose house was next to the synagogue. Crispus, the president of the synagogue, believed in the Lord, as did all his household; and many of the Corinthians when they heard Paul, believed and were baptized. One night the Lord said to Paul in a vision, 'Have no fear, go on speaking and do not stop, for I am with you and no one shall harm you; I have many followers in this city.' So Paul resided there a year and a half and taught them the word of God.

But when Gallio was governor of Greece, the Jews made a combined attack against Paul and brought him before the court on the charge that he induced people to worship God contrary to the law; but just as Paul was on the point of speaking, Gallio said to the Jews, 'If it had been a misdemeanor or serious crime there would be some reason for my listening to you, O Jews, but as these are merely questions about names and the administration of your own law, attend to them yourselves. I do not wish to pass judgment upon matters like these.' So he drove them out of the court. Thereupon all the

people caught hold of Sosthenes, the president of the synagogue, and beat him in front of the court; but Gallio paid no attention to these matters. Then Paul, after staying some time longer in Corinth, bade farewell to the brothers and sailed for Syria, accompanied by Priscilla and Aquila.

106. PAUL'S MINISTRY AT EPHESUS

After spending some time at Antioch Paul went off on a tour to the Galatian and Phrygian region to strengthen the faith of all the disciples; then he came to Ephesus. There Paul entered the synagogue, and for three months he spoke out fearlessly, arguing and trying to convince people about the Kingdom of God. But as some were stubborn and refused to be convinced and publicly slandered the Christian way of thinking and living, he left them, taking the disciples with him, and continued his argument daily from eleven to four in the lecture-room of Tyrannus. This continued for two years, so that all the inhabitants of the province of Asia, Jews and Greeks alike, heard the message of the Lord.

God also worked remarkable miracles by means of Paul, and the name of the Lord Jesus began to be held in high honor. Many believers also came to confess and declare what they had done. Many who practised magic arts brought together their books and burned them publicly; and when they estimated their value they found that they were worth fifty thousand silver pieces. In these ways the message of the Lord spread irresistibly and triumphed.

About that time a great disturbance arose over the Christian way of teaching and living. A silversmith by the name of Demetrius made silver models of the temple of Artemis which brought considerable profit to his

workmen. He gathered the workmen together, and others who followed similar trades, and said to them, 'Men, you know that our prosperity is dependent on this trade of ours. You also see and hear that not only at Ephesus but throughout almost the whole province of Asia this Paul has drawn away a considerable number of people by persuading them that gods made by human hands are not gods at all. There is danger not only that this our trade will be discredited, but also that the temple of the great goddess Artemis will fall into contempt, and that she will even lose her prestige in all the province of Asia and throughout the inhabited world.'

When they heard this they were greatly enraged, and shouted, 'Great is Artemis of the Ephesians!' The uproar spread throughout the whole city until the people all rushed into the amphitheatre, dragging along Gaius and Aristarchus, Macedonians, who were Paul's travelling companions. Paul wanted to enter the popular assembly, but the disciples would not let him. Some of the chief religious officials of the province of Asia, who were friends of his, also sent messages urging him not to venture into the amphitheatre.

Some of the people were shouting one thing and some another, for the assembly was all in confusion, and most of those present had no idea why they had come together. For about two hours they shouted, 'Great is Artemis of the Ephesians!' Then the city recorder after quieting the mob said, 'Men of Ephesus, what man is there who does not know that this city is the guardian of the temple of the great Artemis and of the statue that fell from heaven? As these facts are unquestioned, you should keep calm and do nothing reckless. Instead you have brought these men here who are neither robbers of temples nor blasphemers of our goddess. If Demetrius and his fellow workers have a griev-

ance against anybody, there are the public sessions of the court and the higher Roman officials; let both sides state their charges. If you desire anything further, it must be settled in the regular popular assembly. We are indeed in danger of being charged with riot because of to-day's proceedings, for there is no reason that we can give for this disorderly gathering.' With these words he dismissed the assembly.

When the uproar had ceased, Paul sent for the disciples and encouraged them. Then after bidding them farewell he started for Macedonia.

107. PAUL'S FAREWELL ADDRESS TO THE ELDERS OF EPHESUS

After passing through the districts of Macedonia and encouraging the Christians there with many addresses, Paul went to Greece, where he spent three months. Then returning through Macedonia, we sailed from Philippi and reached Troas. There we spent seven days.

On the first day of the week, when we had met to break bread, Paul, who was to leave the next morning, addressed those present and continued his address until midnight. There were many lamps in the upper room where we met, and in the window sat a youth called Eutychus. He was overcome by drowsiness as Paul's address went on and on, until he went fast asleep and fell from the third story and was taken up a corpse. But Paul went down, threw himself upon him, and putting his arms around him said, 'Do not be alarmed, for life is still in him.' Then he went up-stairs again, broke bread, and ate; and after talking with them until daybreak, he departed. Meantime, to their great relief, the lad had been taken away alive.

The next day we went on to Miletus, for Paul had decided to sail past Ephesus in order not to lose any time in the province of Asia, for he was eager to reach Jerusalem by the Day of Pentecost.

From Miletus he sent to Ephesus and called to him the elders of the church. When they came to him he said, 'You well know the kind of life I lived among you from the first day I set foot in the province of Asia, how I served the Lord in all humility amid the tears and trials which came to me through the plots of the Jews. You know how I never shrank from telling you anything that was for your good and teaching you in public and in your homes, urging upon both Jews and Greeks the necessity of turning to God and of believing in our Lord Jesus Christ. Now I am on my way to Jerusalem impelled by a sense of duty. What will happen to me there I do not know. Only this I know, that in every city the Holy Spirit tells me that imprisonment and troubles are awaiting me. But I consider my life of no value compared with the joy of completing the course marked out for me and finishing the task intrusted to me by the Lord Jesus, which is to bear witness to the good news of God's love.

'I know now that not one of you among whom I went about proclaiming the Kingdom of God will ever see my face again. Therefore I declare to you this day that I am not responsible for the blood of any of you, for I never shrank from telling you freely about God's purpose. Keep watch over yourselves and over the entire flock of which the Holy Spirit has made you guardians that you may act as shepherds to the church of the Lord which he has won with his own blood. I know that when I am gone dangerous wolves will get in among you and will not spare the flock, and that many of your own number will arise to pervert the truth in order to

draw away the disciples after them. Therefore be on your guard; remember how night and day for three whole years I never ceased, even with tears, to caution each of you.

‘Now I commend you to God and to his message of love. He is able to build up your character and to give you an assured place among all his devoted followers. I have coveted no man’s silver or gold or clothing. You know yourselves how these hands of mine provided everything for my own needs and for my associates. In all ways I have shown by example that, by working as I do, you ought to help the weak and remember the words of the Lord Jesus, who said, “It is more blessed to give than to receive.”’

When he had said this Paul knelt down and prayed with them all. Then they all broke into loud lamentations and threw their arms around his neck and kissed him, grieving most of all because he told them they would never see his face again. Then they escorted him to the ship.

108. PAUL'S JOURNEY TO JERUSALEM ON BEHALF OF CHRISTIAN UNITY

After we had parted from the elders of Ephesus we sailed to Syria and landed at Tyre, where the ship was to unload her cargo. There we found the resident disciples and remained a week with them. Speaking under the influence of the Spirit they repeatedly told Paul not to set foot in Jerusalem; but when our time was up we went on our way, escorted by all of them, including the women and children, until we were out of the city. Then kneeling on the beach, we prayed and said farewell to one another; we went on board and they returned home.

Sailing from Tyre to Ptolemais, we completed our voyage. After greeting the Christian brothers who lived there, we spent a day with them. The next morning we set out and reached Cæsarea, where we went to the house of Philip the evangelist, who was one of the Seven, and stayed with him. He had four daughters who possessed the gift of prophecy.

During our stay there, which lasted a number of days, a prophet named Agabus came down from Judea. Approaching us, he took Paul's girdle, bound his own feet and hands with it, and said, 'This is what the Holy Spirit says: "In this manner the Jews will bind the owner of this girdle at Jerusalem and will deliver him to the Romans."' When we and the resident brothers heard this we entreated Paul not to go up to Jerusalem, but Paul answered, 'What do you mean by weeping and breaking my heart? For I am ready not only to be bound but to die in Jerusalem for the cause of the Lord Jesus.' So when he could not be dissuaded, we ceased pleading and said, 'The Lord's will be done.'

After some days we packed up and started for Jerusalem. Some of the disciples from Cæsarea went with us and conducted us to the house of Mnason, a native of Cyprus and one of the early disciples, with whom we were to stay. When we arrived at Jerusalem the brothers were glad to welcome us.

The next day Paul went with us to see James, and all the elders of the church were present. After greeting them, Paul told in detail all that God had done among the foreign peoples through his ministry. When they heard it they praised God and said to him, 'Brother, you see how many thousands of Christian believers there are among the Jews and that they are all zealous upholders of the law. They have been told that you teach all Jews living in foreign lands not to keep the Mosaic

law, telling them not to circumcise their children, and not to follow the old customs. Now what is to be done? They are sure to hear that you have arrived; therefore do this which we suggest: we have four men who have assumed the obligations of a vow. Join with them, be purified along with them, and pay their expenses that they may be free to shave their heads, and all will know that there is no truth in the stories told about you, but that you live in strict obedience to the law.'

So Paul joined the men the next day, was purified along with them, and went into the Temple to give notice of the time when the days of purification would be completed, that is, when sacrifice could be offered for each of them.

109. PAUL'S ARREST AT JERUSALEM

The seven days were almost over when some Jews from the province of Asia, catching sight of Paul in the Temple, stirred up the whole crowd and laid hands on him, shouting, 'Men of Israel, help! This is the man, who goes everywhere teaching every one to despise the Jewish people, the Jewish law, and this sacred place.' So the whole city was stirred. The people rushed together, seized Paul, and dragged him outside the Temple; and immediately the doors were closed.

The people were trying to kill Paul when it was reported to the commander of the garrison that all Jerusalem was in an uproar. He at once took some soldiers and officers and rushed down among them. When they saw the commander and the soldiers, they stopped beating Paul. Then the commander came up and arrested him and ordered him to be bound with two chains, and inquired, 'Who is he and what has he done?' Some of the crowd shouted one thing, some another; and as he

could not learn the real truth on account of the uproar, he ordered Paul to be taken to the barracks. When Paul reached the steps, he had to be carried by the soldiers on account of the violence of the mob, for all the people followed, shouting, 'Kill him!'

Just as Paul was being taken into the barracks, he said to the commander, 'May I say something to you?' The commander replied, 'Do you know Greek? Then you are not the Egyptian who some time ago raised an insurrection and led four thousand outlaws into the desert?' Paul replied, 'I am a Jew, a native of Tarsus of Cilicia, a citizen of no insignificant city. I entreat you, give me permission to speak to the people.'

So with his permission Paul stood on the steps and motioned with his hand to the people. Then there was a profound quiet and he addressed them in Hebrew: 'Brothers, and fathers, listen to the defense I now make before you.' When they heard him addressing them in Hebrew they were all the more quiet; so he went on to say, 'I am a Jew born in Tarsus in Cilicia, but brought up in this city, educated under Gamaliel in all the strictness of our ancestral law. I was as zealous for God's service as you all are to-day. I persecuted even to the point of putting to death those who followed this new way of living, chaining and imprisoning both men and women, as the high priest himself and all the council of the elders can testify.

'It was also from them that I had letters to our fellow Jews in Damascus, and I was on my way to bring the Christians who were there back to Jerusalem in chains for punishment. While I was on my way not far from Damascus, suddenly about noon a brilliant light from heaven shone around me. I fell to the ground and heard a voice saying to me, "Saul, Saul, why do you persecute me?" "Who are you, Lord?" I asked. He

answered, "I am Jesus the Nazarene, the one whom you are persecuting." I said, "What am I to do, Lord?" He said to me, "Go; for I will send you far away to foreign peoples."

Up to this point the people had listened to him, but when they heard these words they shouted, 'Away with such a fellow from the earth, for he is not fit to live,' and they cast off their clothes and flung dust into the air, until the commander ordered Paul to be taken into the barracks and examined by flogging to find out why the people had cried out against him. When they had tied him up with straps, Paul said to the officer who was standing by, 'Is it lawful for you to flog a Roman citizen without trial?' When the officer heard this he reported it to the commander and said, 'Take care what you do, for this man is a Roman citizen.' Then the commander went to him and said, 'Tell me, are you a Roman citizen?' He answered, 'Yes.' The commander replied, 'I paid a large sum for this citizenship'; and Paul said, 'But I was born a Roman citizen.' So the men who were to have examined him immediately left him, and the commander, because he had bound him, was also alarmed when he learned that Paul was a Roman citizen.

110. PAUL'S DEFENSE BEFORE THE JEWISH NATIONAL COUNCIL

The next day the commander, wishing to know exactly what charge the Jews had made against Paul, unbound him and ordered the high priests and all the members of the national council to assemble. Then they brought Paul down and placed him before them. Paul, looking straight at the members of the council, said, 'Brothers, I have done my duty with a perfectly clear conscience before God up to the present moment.'

Then the high priest named Ananias ordered those who were standing near Paul to strike him on the mouth. At this Paul said to him, 'God strike you, you white-washed wall! Do you sit here to judge me according to law while you yourself break the law by ordering me to be struck?' But those who stood by said, 'Do you insult God's high priest?' Paul said, 'Brothers, I did not know that he was a high priest.' (For it is written, 'You shall not speak evil of any ruler of your people.')

When Paul perceived that part of the council consisted of Sadducees and the other part of Pharisees, he cried out, 'Brothers, I am a Pharisee, the descendant of Pharisees. It is because of my hope of a resurrection from the dead that I am on trial!' When he said this a dispute arose between the Pharisees and Sadducees, and there was a sharp difference of opinion among those present. For while the Sadducees say that there is no resurrection, nor an angel, nor a spirit, the Pharisees believe in all these; so there was a great uproar. Some of the scribes who belonged to the party of the Pharisees sprang to their feet and fiercely contended, 'We find this man guilty of no crime. What if some spirit or an angel has spoken to him?' When the uproar became so great that the commander was afraid that Paul would be torn in pieces by them, he ordered the troops to go down and take him from among them by force and bring him into the barracks.

The following night the Lord stood beside Paul and said, 'Be courageous, for as you have faithfully testified for me at Jerusalem, so you must testify also at Rome.'

Early the next morning the Jews formed a conspiracy and solemnly swore not to eat or drink until they had killed Paul, and there were more than forty who took this oath. They went to the high priests and elders and

said, 'We have taken a solemn oath to taste no food until we have killed Paul. Now you and the national council must inform the commander that you wish him to bring Paul down to you, for you propose to investigate more minutely the charges brought against him. We shall be ready to kill him before he arrives here.'

When Paul's sister's son heard of their proposed attack, he gained admission to the barracks and told Paul, who called one of the officers and said, 'Take this young man to the commander, for he has something to report to him.' So the officer took him to the commander and said, 'Paul the prisoner asked me to bring this young man to you, for he has something to tell you.' The commander then took him by the hand, and after he had led him aside, inquired in private, 'What is it that you have to report to me?' He said, 'The Jews have agreed to ask you to bring Paul down to-morrow to the national council for the alleged purpose of examining his case more minutely. Now do not grant their request, for more than forty are lying in wait for him and have solemnly sworn not to eat nor drink until they have killed him. Even now they are ready, only waiting for your consent.'

The commander dismissed the youth, bidding him, 'Tell no one that you have informed me of this.' Then he summoned two officers and said, 'Get ready two hundred infantry, seventy horsemen, and two hundred spearmen by nine o'clock to-night to march as far as Cæsarea.' He also told them to provide horses to mount Paul so as to bring him safely to Felix the governor. The soldiers according to this order took Paul and brought him by night to Antipatris. The next day the infantry returned to the barracks, leaving the horsemen to go on with him. When they reached Cæsarea they brought Paul to the governor.

Some days later Felix came with Drusilla, his wife, who was a Jewess, and sent for Paul and heard what he had to say about the faith in Christ Jesus. But when he argued about upright living, self-control, and the future judgment, Felix became alarmed and said, 'You may go for the present; when I can find a convenient opportunity I will send for you.' All the time Felix was hoping that Paul would give him money, and for this reason he sent for him frequently and talked with him. But after two years had passed Felix was succeeded by Porcius Festus, who, wishing to ingratiate himself with the Jews, left Paul still a prisoner.

111. PAUL BEFORE FESTUS AND AGRIPPA

Three days after Festus had entered upon his duties as governor of the province he went up from Cæsarea to Jerusalem. Then the high priests and the leading Jews made representations to him against Paul and begged Festus as a favor to send and have him brought to Jerusalem, for they were planning to lay an ambush and kill him on the way. But Festus replied that Paul was in custody in Cæsarea and that he himself was going there in a short time. 'Therefore,' he said, 'let your representative men go down with me and let them charge the man with whatever crime he has committed.' After staying eight or ten days in Jerusalem he went down to Cæsarea.

The next day Festus took his seat on the tribunal and ordered Paul to be brought in. When he arrived, the Jews who had come down from Jerusalem surrounded him and brought many and grave charges against him which they were unable to prove. Paul said in his defense, 'I have committed no crime against the Jewish law or the Temple or the Emperor.'

But as Festus wished to ingratiate himself with the Jews, he interrupted Paul with the question, 'Are you willing to go up to Jerusalem and be tried before me there on these charges?' Paul said, 'I am standing before the Emperor's tribunal, where I ought to be tried. I have done no wrong to the Jews, as you yourself clearly perceive. If, however, I have broken the law or have committed any crime that deserves death, I do not ask to escape the penalty. But if there is no truth in any of their charges against me, then no man has the power to deliver me to them. I appeal to the Emperor!' After conferring with the council, Festus answered, 'You have appealed to the Emperor, to the Emperor you shall go.'

After some days had passed, King Agrippa and Bernice arrived at Cæsarea to pay their respects to Festus, and as they were spending several days there, Festus laid Paul's case before the king. Agrippa said to Festus, 'I should like to hear the man myself.' 'You shall hear him to-morrow,' said Festus. So the next day Agrippa and Bernice came with much pomp to the audience hall, accompanied by the military commanders and the leading citizens; and at the command of Festus Paul was brought in. And Agrippa said to Paul, 'You have permission to speak for yourself.' At this Paul stretched out his hand and began his defense: 'I consider myself fortunate, King Agrippa, that I am permitted this day to defend myself before you against all the accusations which the Jews have brought against me, for you are an expert regarding all the Jewish customs and questions. So I beg of you to hear me patiently. All the Jews know the kind of life I lived from my youth among the men of my own nation and in Jerusalem. As a Pharisee I lived according to the standards of the strictest party in our religion. To this

day I have had the help of God and have stood firm and, without adding a single word beyond what the prophets and Moses declared would take place, I have testified to small and great that the Christ was to suffer and to be the first to rise from the dead and to proclaim the message of light not only to the Jews but to all peoples.'

When Paul made this statement in his defense, Festus cried, 'Paul, you are mad! Your great learning is driving you insane!' But Paul said, 'I am not insane, most noble Festus, but I am speaking the sober truth. For the king, to whom I can speak freely, knows about these things, for I am convinced that no detail has escaped his notice, since this has not been done in a corner. King Agrippa, do you believe the prophets? I know that you do.' But Agrippa said to Paul, 'With but little persuasion you would make me a Christian!' Paul replied, 'I pray to God that whether with little or much not only you but also all those who hear me this day may become what I am, excepting these chains.'

Then the king, together with the governor and Bernice and those who had been sitting with them, rose and withdrew to discuss the matter with one another, and they agreed that 'this man has done nothing deserving of death or imprisonment.' And Agrippa said to Festus, 'This man might have been released if he had not appealed to the Emperor.'

112. PAUL'S SHIPWRECK

When it was decided that we were to sail for Italy, Paul and certain other prisoners were placed in charge of Julius, an officer of the imperial regiment. We embarked on a ship of Adramyttium which was bound for the seaports of the province of Asia, and we set sail accompanied by Aristarchus, a Macedonian from Thessa-

lonica. The next day we stopped at Sidon, where Julius very kindly allowed Paul to visit his friends and to avail himself of their hospitality. Putting to sea again, we sailed under the lee of Cyprus, for the wind was against us. Then after sailing past Cilicia and Pamphylia, we came to Myra in Lycia. There the officer found an Alexandrian ship bound for Italy and put us on board. For a number of days we made slow progress and it was only with great difficulty that we arrived off Cnidus. Then as the wind was against us we sailed under the lee of Crete, opposite Cape Salmone, and after coasting along with great difficulty came to a place called Fair Havens, near the city of Lasea.

As our voyage had taken considerable time and sailing had become dangerous (for it was already late in October) Paul warned them, saying, 'Men, I see that the voyage will be attended with serious injury and loss, not only to the cargo and the ship but also to our own lives.' But the officer gave more attention to the captain and to the owner of the ship than to what Paul said. 'As the harbor was not a convenient one in which to winter, the majority advised putting to sea from there, hoping that they could get to Phoenix (a Cretan harbor facing southwest and northwest) in order to winter there.

When a light southerly breeze sprang up, they thought that they could attain their object; so after weighing anchor they ran close along the coast of Crete; but in a short time a tempestuous wind called a 'northeaster' beat down upon them. The ship was caught in it and was unable to keep her head to the wind; so we had to give up and run before it. Running under the lee of a little island called Cauda, we managed with difficulty to haul in the ship's boat. After hoisting it on board, the men used ropes to undergird the ship, and as they

were afraid of being stranded on the Syrtis quicksands, they lowered the sail and drifted. But as we were being terribly battered by the storm, the men began to lighten the ship the next day, and on the third day with their own hands they threw overboard the ship's tackle. For many days neither sun nor stars were visible and the heavy gale continued until at last all hope of our being saved was given up.

When the men had gone a long time without food, Paul stood up among them and said, 'Men, you should have listened to me and not have sailed from Crete, then you would have escaped this hardship and loss. But now I urge you to cheer up, for there will be no loss of life, but only of the ship. For last night an angel of the God to whom I belong and whom I serve stood beside me and said, "Paul, have no fear, for you must stand before the Emperor. God also has granted you the lives of all your fellow voyagers." Therefore, men, cheer up! For I believe God and am sure that it will be just as I have been told; nevertheless we are to be stranded on a certain island.'

When the fourteenth night came and we were drifting about in the Adriatic Sea the sailors about midnight surmised that they were nearing land. So they took soundings and found one hundred and twenty feet of water, and when they had gone a little farther they found ninety feet. Fearing that we might be stranded on the rocks, they threw out four anchors from the stern and waited eagerly for daylight. The sailors wanted to escape from the ship and had even lowered the boat into the sea, pretending that they were going to lay out anchors from the bow, when Paul said to the officer and to the soldiers, 'Unless these men stay on board, we cannot be saved.' Then the soldiers cut the ropes which held the boat and let her drift away.

Just before daybreak Paul begged them all to take some food, and said, 'This is the fourteenth day that you have been constantly on the watch, taking little or no food. Take some food then, I beg of you, because this will keep you alive, for not one of you will lose even a hair from his head.' With these words he took a loaf and after giving thanks to God before them all, broke and began to eat it. Then they were all cheered and themselves took food. There were about seventy-six of us on board. After satisfying their hunger they lightened the ship by throwing the wheat into the sea.

When it was day they could not make out what land it was; but they noticed an inlet with a sandy beach on which they planned if possible to run the ship ashore. So cutting away the anchors they left them in the sea. At the same time unloosing the ropes which tied the rudders and hoisting the foresail to the wind, they made for the beach, but coming to a place where two seas met they ran the ship aground. The prow stuck fast and could not be moved, but the stern began to break up under the beating of the waves. Then the soldiers wanted to kill the prisoners for fear some of them might swim ashore and escape; but as the officer wished to save Paul, he kept them from carrying out their plan, and ordered those who could swim to jump overboard and get to land and the rest to follow, some on planks and some on pieces of wreckage. In this way they all got safely to land, and after we had escaped we found that the island was called Malta.

113. THE END OF THE LONG JOURNEY

The natives of the island showed us unusual kindness, for they kindled a fire and welcomed us all to it, because of the pouring rain and the cold. Now Paul had

gathered a bundle of sticks and had laid them on the fire when a viper, driven out by the heat, fastened itself on his hand. When the natives saw the creature hanging from his hand, they said to each other, 'Surely this man is a murderer; although he has been saved from the sea, justice will not let him live.' But he shook the creature off into the fire and was unhurt. They expected that he would at once swell up or fall down dead; but after waiting a long time and seeing that no harm had befallen him, they changed their minds and declared that he was a god.

On the part of the island where we landed there was an estate belonging to the governor whose name was Publius. He welcomed us and entertained us most hospitably for three days. Now it happened that the father of Publius was lying ill from fever and dysentery; so Paul went to see him and after praying, laid his hands on him and cured him. After this the other sick people in the island came and were cured. They also presented us with many gifts, and when we set sail they provided us with everything we needed.

After three months we set sail on an Alexandrian ship, called 'The Twin Brothers,' which had wintered at the island. We put in at Syracuse and remained there three days. Then by tacking around we reached Rhegium. The next day a south wind sprang up so that we arrived on the following day at Puteoli, where we found Christian brothers who urged us to spend a week with them, and so we reached Rome.

The brothers there, when they heard about us, came as far as the Market of Appius and the Three Taverns to meet us. At the sight of them Paul thanked God and took courage.

When we reached Rome Paul received permission to live by himself with the soldier who guarded him.

Three days after our arrival he invited the leading Jews to meet him and said to them, 'Brothers, although I have done nothing against the Jewish law or the customs of our ancestors, I was handed over as a prisoner from Jerusalem to the Romans, who when they had examined me were willing to release me, for I was innocent of any crime deserving of death; but the Jews objected, so I was forced to appeal to the Emperor—not that I had any charge to bring against my nation. This is the reason why I have asked to see you and speak with you, for it is on account of Israel's hope that I wear this chain.'

They replied, 'We have received no letters about you from Judea nor has any brother come here with any bad report or statement about you; but we wish to hear from you what your views are, for as regards this sect we know that it is everywhere attacked.' So they fixed a day and came to him in large numbers at the place where he was staying. Then from morning until evening he explained and testified to them regarding the Kingdom of God and tried to convince them about Jesus both from the Mosaic law and the prophets. Some were convinced by his argument and others would not believe. When they could not agree among themselves they departed after Paul had made this statement: 'Well did the Holy Spirit say to your fathers through the prophet Isaiah:

Go to this people and say to them,
"You will hear and hear but never understand,
You will look and look but never perceive;
For this people's mind is obtuse,
And their sense of hearing is dull,
And they have closed their eyes,
To prevent their seeing with their eyes,

Or hearing with their ears,
Or understanding with their minds,
And turning back that I may cure them.”

‘Be assured then that this opportunity to be saved that God has given you has been transferred to other peoples, and they will listen to it.’

For two whole years Paul lived in his own hired house, welcoming all who came to him, preaching the Kingdom of God, and teaching about the Lord Jesus Christ openly and without hindrance.

PAUL'S LETTERS

GALATIANS

114. FREEDOM THROUGH THE FAITH THAT CHRIST INSPIRES

Paul, an apostle sent not from men nor commissioned by any man but by Jesus Christ and God the Father who raised him from the dead, and from all the brothers who are with me, to the churches of Galatia. May good-will and peace be granted you from God our Father and the Lord Jesus Christ who gave himself for our sins, to set us free from the present evil world in accordance with the will of our God and Father, to whom be the praise forever and forever, Amen.

I am astonished that you are so quickly deserting him who called you in the love of Christ and are accepting another teaching. Not that it is another, only certain men are unsettling you and would give a wrong interpretation to the good news of Christ. For no human being can be made righteous by doing what the law commands. I myself have been crucified with Christ, and it is no longer I who live, but Christ who lives in me. The life which I now live in the body I live through faith in the Son of God, who loved me and gave himself for me. I do not set aside God's gracious plan; for if righteousness can be attained by keeping the law, then Christ died in vain.

O foolish Galatians, who has bewitched you—you before whose very eyes Jesus Christ has been vividly depicted on the cross? I would ask you this one thing:

did you receive the Spirit because you did what the law commands or because you had faith in the gospel message? Are you so foolish as to begin with what is spiritual and now end with what is material? Have you had all these experiences for nothing—if it really has been for nothing? When God furnishes you with his Spirit and works miracles in you, does he do it because you do what the law commands or because you have faith?

Before this faith came we Jews were kept under the restrictions of the law while waiting for the faith that was afterward to be revealed. So the law was our guardian and instructor until Christ came, that we might be freed by faith. But now that faith has come we are no longer under its guardianship, for you are all sons of God through your faith in Christ Jesus. For as many of you as have been baptized in the name of Christ have taken on his character. There is no longer any distinction between Jew or Greek, slave or free, male or female, for you are all as one in union with Christ Jesus.

When spiritually we were like children, we were slaves to the elemental forces of the world; but when the proper time came God sent forth his Son, born of a woman, born subject to the law, to purchase the freedom of those who were subject to the law, that we might enter into the heritage of sonship. It is because you are sons that God has sent into our hearts the Spirit of his Son, crying, 'Our Father!' So you are no longer a slave but a son, and as a son you are then an heir through God's act. Stand fast, therefore, in the freedom which Christ has given us, and do not let yourselves again be enslaved. For those who live in union with Christ Jesus the observance of ceremonial rites or the failure to observe them is of no importance, but only faith working through love.

115. FOLLOWING THE NOBLER AND HIGHER IMPULSES

Brothers, you are called to enjoy freedom; only do not make your freedom an excuse for self-indulgence, but serve one another in love. For the entire law is summed up in one command, 'You shall love your neighbor as yourself.' If you bite and devour one another, be careful or you will destroy one another. I mean, let your lives be guided by the Spirit; then you will not follow the impulses of your lower nature. For the impulses of the lower nature are opposed to those of the Spirit, and the impulses of the Spirit are opposed to those of the lower nature, for these two are contrary to each other, so that you cannot merely follow your desires. But if you are guided by the Spirit, you are not subject to the law. Now the deeds prompted by the lower nature are obvious, such as sexual vice, impurity, sensuality, idolatry, sorcery, quarrels, contention, jealousy, anger, rivalry, factions, party strife, envy, drunken debauches and revels, and the like. I tell you now, as I have told you already, that those who indulge in such practices shall have no share in the Kingdom of God. But the fruits of the Spirit are love, joy, peace, patience, kindness, generosity, fidelity, gentleness, self-control—there is no law against those who practise such virtues.

116. CHRISTIAN PRINCIPLES IN DAILY LIFE

Those who belong to Christ have crucified the lower nature with its passions and impulses. If we live by the Spirit, let us also direct our lives by the Spirit. Let us not be conceited nor inclined to irritate or envy one another.

Even if any one is caught doing what is wrong,

brothers, you who are spiritually minded should set such a one right in a spirit of gentleness. Let each of you watch over himself that he too be not tempted. Bear one another's burdens and so obey the law of Christ.

If any one imagines that he is somebody when he is nobody, he deceives himself. Let every one test his own work, and then he may have something to be proud of on his own account and not because of another man, for each one will have to bear his own responsibility. But let him who is taught the Christian truth share all blessings with him who teaches.

Do not be deceived, God is not to be mocked, for whatever a man sows that will he also reap: he who sows for his lower nature will from that lower nature reap destruction; but he who sows for the Spirit will from the Spirit reap immortal life. So let us not grow weary of doing what is right, for if we do not relax our efforts, in due time we shall reap our reward. So then as we have opportunity let us do good to all men and especially to those who adhere to the Christian faith.

See in what large letters I am writing you with my own hand. All who wish to display their zeal for external forms try to compel you to be circumcised, but their only object is to escape being persecuted for the cross of Christ. For these advocates of circumcision do not themselves keep the law of Moses, but they wish to have you circumcised that they may boast over your zeal for external forms.

As for me, may I never boast of anything except the cross of our Lord Jesus Christ by which the world has been crucified for me and I for the world. For in Christ what counts is neither the observance of ceremonial rites nor the failure to observe them, but the new nature; and may peace and mercy rest on as many as will direct

their lives by this rule, even upon those who are God's true Israel.

From this time on let no man interfere with me, for I bear the marks of Jesus branded on my body.

The love of our Lord Jesus Christ be with your spirit, brothers, Amen.

I THESSALONIANS

117. COMMENDATION OF THE THESSALONIAN CHRISTIANS

Paul and Silas and Timothy to the church of the Thessalonians in union with God the Father and the Lord Jesus Christ.

May good-will and peace be granted to you.

We thank God always for you all, mentioning you in our prayers, for we constantly remember before our God and Father your active faith and loving service and unwavering hope in our Lord Jesus Christ. O brothers, beloved by God, we know that he has chosen you, because the good news we proclaimed came to you not merely as so many words but with power and inspiration and with great assurance. For you know what kind of life we lived among you for your sake, and you followed the example set by us and by the Lord, receiving the gospel message amid great affliction but with joy inspired by the Holy Spirit. By so doing you became an example for all the believers in Macedonia and Greece; for the divine message has resounded from you not only through Macedonia and Greece, but in every place your faith in God has become known, so that we have no need to speak about it. People tell us of their own accord of the reception you gave us and how you turned from idols to serve a living and true God and to wait for the coming of his Son from heaven, whom he raised from the dead, Jesus our Deliverer from the coming wrath.

How can we thank God enough for all the joy that comes to us through you? Night and day we pray most earnestly that we may see your faces and supply whatever is lacking in your faith. May our God and Father himself and our Lord Jesus direct our way to you, and may the Lord make your love for one another and for all men grow ever greater, even as does our love for you, so as to make your hearts strong and your characters irreproachable in the sight of our God and Father, when our Lord Jesus comes with all his holy ones.

118. THE WAY A CHRISTIAN OUGHT TO LIVE

Finally, brothers, we beg and exhort you in the name of our Lord Jesus to follow our instructions about the way you ought to live, so that you may please God. You are indeed living that life, but I write that you may improve more and more. For you know the commands we gave you on the authority of the Lord Jesus. It is God's will that you should be pure, that you should abstain from sexual vice, that each one of you should learn to live with his wife with a pure and noble intent and not to gratify sexual passion as do those who have no knowledge of God. Also it is God's will that no one should transgress or wrong his brother in this matter, for the Lord avenges all these things, as we told you plainly when we solemnly protested against them. God has not called us to live an impure but a pure life. Therefore he who disregards this disregards not man but God who has given his Holy Spirit to you.

There is no need to write you about loving your Christian brothers, for you yourselves have been taught by God to love one another, and indeed you do love all the brothers throughout Macedonia. We entreat you,

brothers, to do so more and more. Also endeavor not to meddle but to attend to your own business and to work with your own hands as we directed you, that you may win the approval of those who are not Christians and that you may never be in need.

119. THE CHRISTIAN ATTITUDE

Brothers, you are all sons of the light and sons of the day. We do not belong to the night nor to darkness. So then let us not sleep, as unbelievers do, but let us keep watch and be sober, for it is at night that sleepers sleep and drunkards drink. We who belong to the day must be sober, armed with faith and love as with a coat of mail and with the hope of salvation as a helmet; for God did not intend us to be victims of his wrath but to win salvation through our Lord Jesus Christ, who died for us that, whether we are keeping watch on earth or sleeping the sleep of death, we may have life together with him. So encourage one another and try to build up one another's character, as indeed you are doing.

Brothers, we beg you to appreciate those who are laboring among you as Christian leaders and advisers. Hold them in the highest esteem and love for the sake of the work they are doing. Live at peace with one another.

We also urge you, brothers, to warn meddlesome idlers, to cheer the discouraged and to give a helping hand to the weak, and to be patient with every one. See that none of you returns evil for evil, but always aim to do good to one another and to all men. Always be joyful and never cease to pray. Whatever happens give thanks to God, for this is God's will revealed to you through Christ Jesus. Do not restrict the manifestations of the Spirit nor make light of prophetic utter-

ances, but test all these, hold fast what is good, and avoid every form of evil.

Now may God himself who gives peace make you pure through and through. May your spirit, soul, and body be kept absolutely faultless until the coming of our Lord Jesus Christ. He who calls you is faithful and he will do this very thing.

Brothers, pray for us, greet for us all the brothers with the holy kiss. I solemnly charge you in the name of the Lord to have this letter read aloud to all the brothers.

The love of our Lord Jesus Christ be with you.

II THESSALONIANS

120. COMMENDATION AND ENCOURAGEMENT

Paul, Silas and Timothy to the church of the Thessalonians in union with God our Father and the Lord Jesus Christ. Love and peace to you from God the Father and the Lord Jesus Christ.

We ought to thank God always for you, brothers, as it is proper, because your faith is growing exceedingly and the love of each of you for all the others is constantly increasing. We therefore speak with pride of you among the churches of God because of your steadfastness and faith through all the persecutions and sufferings which you are enduring. These are plain proofs of God's justice: you are suffering for the Kingdom of God that you may be proved worthy of it, since God considers it but just to repay with suffering those who are inflicting suffering on you, and to give you who are suffering relief when the Lord Jesus is revealed and comes from heaven attended by his mighty angels.

To this end we too constantly pray that our God will make you worthy of the call that you have received and by his mighty power fully gratify your every good desire and crown with success each effort prompted by your faith, so that the name of our Lord Jesus may be honored by you and you by him through the loving-kindness of our God and our Lord Jesus Christ.

As to the coming of our Lord Jesus Christ and our gathering to meet him, we entreat you, brothers, not to let your minds be easily unsettled or disturbed by any pretended revelation of the Spirit, whether given orally

or by a letter purporting to come from us to the effect that the day of the Lord is already here. Let no one in any way deceive you.

Finally, brothers, pray for us that God's message may run its race and be crowned with success, as it has been in your case, and that we may be delivered from unjust and wicked men, for all do not believe in Christ. But the Lord is faithful and he will surely strengthen you and guard you against the evil one. Moreover, through our faith in the Lord we have confidence in you that you are doing and will continue to do what we command. May the Lord so direct your hearts that you will attain God's love and the endurance that Christ alone inspires.

121. EACH MAN'S OBLIGATION TO WORK

We command you, brothers, in the name of the Lord Jesus not to have anything to do with a brother who lives in idleness and not according to the instruction which you received from us. For you know that it is your duty to imitate our example. We were not idle when we were with you nor did we eat any one's food without paying for it, but in toil and hardship we worked day and night so as not to be a burden to any of you. This was not because we had no right to free support, but that we might ourselves give you an example to imitate. Even while we were with you we laid down this rule: 'If any man refuses to work, then he shall not eat.' But we hear that some of your number are living in idleness and that instead of doing their own work they are meddling in other people's affairs. Now on the authority of the Lord Jesus we command and exhort such people to work quietly and earn their own living.

Brothers, you must not grow weary of doing right.

If any one will not obey our commands as set forth in this letter, note that man, let no one have anything to do with him, that he may be made to feel ashamed. Do not look upon him as an enemy but warn him as a brother.

May the Lord of peace himself give you peace at all times and in all ways. The Lord be with you all.

I, Paul, add this greeting in my own handwriting; it is a proof of genuineness in every letter. This is the way I write.

The love of the Lord Jesus Christ be with you all.

I CORINTHIANS

122. THE IMPORTANCE OF CHRISTIAN UNITY

Paul, called to be an apostle of Christ Jesus by the will of God, and brother Sosthenes to the church of God at Corinth, to those who are consecrated in Christ Jesus and called to be God's people, as well as to all who in every place invoke the name of our Lord Jesus Christ, their Lord as well as ours. May love and peace be granted you from God our Father and the Lord Jesus Christ.

I thank God continually for the blessings which he has bestowed on you through Jesus Christ. Through him you have been so richly and fully endowed with every form of inspired speech and knowledge that you have confirmed the testimony which I bore to Christ when I was with you.

Brothers, in the name of our Lord Jesus Christ I entreat you all to agree in your statement of faith. There must be no factions among you, but you must be united both in your way of thinking and in your purpose. For I have been informed, brothers, by the members of Chloe's household that there are quarrels among you. What I mean is this: each of you is saying, 'I am a follower of Paul,' or 'I of Apollos,' or, 'I of Peter,' or, 'I of Christ.'

Is Christ divided? Was Paul crucified for you, or did you pledge allegiance to Paul when you were baptized? I am thankful now that I baptized none of you except Crispus and Gaius, so that no one can say that you were baptized in my name. Yes, I did baptize the

household of Stephanas, but to the best of my knowledge I baptized no one else; for Christ sent me not to baptize but to proclaim the good news.

123. THE POWER OF THE SIMPLE CHRISTIAN FAITH

I did not proclaim the good news in fine rhetoric, for fear that the cross of Christ might lose its power. The message of the cross seems indeed mere foolishness to those who are on their way to destruction, but it is a symbol of God's power to us whom he is saving, for it stands written in the scriptures:

I will destroy the wisdom of the wise,
And will bring to naught the prudence of the prudent.

Where is the wise man? Where is the interpreter of the law? Where is the philosopher? Has not God shown that the world's wisdom is but foolishness? For when the world in all its wisdom failed to know God, he in his wisdom saw fit by means of this message, which is regarded as foolish, to save those who believe it. The Jews demand miraculous signs, the Greeks are in search of wisdom, but we proclaim the crucified Christ. To the Jews it is an offense and to the Greeks mere foolishness, but to those who are called of God, both Jews and Greeks, Christ is a manifestation of God's power and wisdom. For what they regard as the foolishness and weakness of God is wiser and stronger than anything human. For consider, brothers, the facts regarding your own call: not many were wise, as men count wisdom, not many were influential, not many were of noble birth. On the contrary, God has chosen the unlearned of the world to put to shame the wise, the weak in the world to put to shame the strong. God has

chosen what the world calls mean and despised, yes, even nonentities, to bring to naught the things which are, so that no human being should have anything to boast of before God.

So when I came to you, my brothers, I did not come with a masterly display of eloquence or wisdom to proclaim to you God's revelation. I determined while I was among you to know nothing but Jesus Christ and that he was crucified. In bodily weakness and fear and much anxiety I came to you. What I said and what I preached did not consist of persuasive words of wisdom but depended on the manifestation of spiritual power, that your faith might be based not on human wisdom but on the power of God.

124. THE SOURCE AND EVIDENCE OF SPIRITUAL INSIGHT

God has revealed his wisdom to us by his Spirit, for the Spirit fathoms everything, even the depths of God. What human being knows the innermost thoughts of a man except the man's own spirit within him? So, too, no one knows the innermost thoughts of God except God's own Spirit. But we have not received the spirit of the world, but the Spirit which comes from God, that we may appreciate the benefits bestowed upon us by God. What he revealed to us we teach not in the language of human wisdom but in words taught by the Spirit, interpreting spiritual things in spiritual terms. Now the worldly man does not accept the teachings of God's Spirit, for to him they are foolishness and he cannot understand them; they must be spiritually appreciated. The spiritual man can see the true value of everything, but his own true value is seen by no man. For who has known the mind of God so as to be able to

instruct him? But we who are spiritual share the thoughts of Christ.

Then I was not able to speak to you, brothers, as to men who had spiritual insight, but I had to speak to you as to men governed by their physical nature, or as to infants in the Christian faith. I fed you with milk, not with meat, for you were not strong enough to understand the more solid truths, and you are not strong enough even now. You are still governed by your physical nature, for as long as jealousy and quarrelling prevail among you, are you not worldly and behaving as other men do? For whenever any one says, 'I am a follower of Paul,' and another, 'I of Apollos,' are you not worldly? Who is Apollos? Who is Paul? They are simply servants through whom you were led to accept the faith. Each one played the part that God assigned to him. I planted the faith, Apollos watered it, but God made it grow. Therefore neither he who plants nor he who waters it counts for anything, but God who makes it grow. He who plants and he who waters are on the same basis: each will get his own full reward for his own special work.

We are fellow workers with God; you are God's field, God's building. By virtue of my divine commission as an expert master-builder I laid the foundation, and another man is building on it. Let each one be careful how he builds, for no one can lay any other foundation than that which is laid, that is Jesus Christ.

So let none of you boast about those who minister to you. For all things are yours: Paul, Apollos, Peter, the world, life, death, whatever is now and whatever is to be—all these things are yours and you are Christ's and Christ is God's.

125. THE UNCHRISTIAN ATTITUDE OF THE
CORINTHIAN CHRISTIANS

Who gives you your superiority? What have you that has not been given you? If then it has been given you, why do you boast as if it had not? So you already have your hearts' desire! You consider yourself rich! You have begun to reign without us! Would that we had the right to reign with you, for it seems to me that God has assigned to us apostles the lowest place, that, like men doomed to death, we may be made a spectacle to the world, to angels and to men. For Christ's sake we are called 'fools,' while you in union with Christ are men of good judgment! We are weak, but you are strong; you are honored, but we are despised. To this very hour we are hungry and thirsty and ill-clad; we are knocked about and homeless; we toil, working with our own hands. When reviled, we bless; when persecuted, we patiently endure; when slandered, we try to conciliate. Up to the present we have been treated as the scum of the earth, the dregs of society.

I do not write this to make you feel ashamed, but to warn you as my dear children; for you may have thousands to guide you in the Christian faith, but you have only one father. It was I who through union with Christ Jesus by proclaiming to you the good news became your father. Therefore I entreat you, imitate me. For this reason I am sending you Timothy, my dear, faithful child in the Christian service, who will remind you of those methods of Christian teaching which I follow everywhere and in every church.

Some of you are filled with pride, thinking that I am not coming to you. I will come to you very soon, if the Lord wills, and then I will find out not only what those proud persons are saying but what power they possess,

for the Kingdom of God is not based on words but on power. What do you wish? Am I to come to you with a rod to discipline you or with love and gentleness?

It is widely reported that there is immorality among you and of a kind that is unknown even among the heathen—a man is living with his father's wife. And yet you are filled with pride, instead of being so grieved by it that you expel the perpetrator of this crime from your midst. I, on my part, present with you in spirit, although absent in the body, have already in the name of the Lord Jesus passed sentence upon this offender. When you were all assembled and my spirit was with you, I by the power of the Lord Jesus delivered that individual over to Satan, that what is sensual in him may be destroyed in order that his spirit may be saved on the day when the Lord will appear. Your boasting is no credit to you.

In my letter I wrote that you were not to associate with the immoral, not that you were to keep away entirely from those in the world who are immoral or greedy or thievish or idolaters, for in that case you would have to leave the world altogether. What I meant was that you were not to associate with any so-called brother who is immoral or greedy or an idolater or abusive or a drunkard or thievish. With such you ought not even to eat! For what right have I to judge outsiders? But you yourselves have to judge those within the church. God will judge those outside. Expel the evil man from among you.

126. THE SETTLEMENT OF DIFFERENCES BETWEEN CHRISTIANS

Is it possible that any one of you, when he has a dispute with another Christian, will have his case tried be-

fore pagan judges instead of before God's people? Do you not know that God's people are to sit in judgment upon the world? If the world is to come under your jurisdiction, are you incapable of deciding petty questions? Do you not know that we are to sit in judgment upon angels, to say nothing of the things that pertain to this life? Yet when you have questions of this life to decide, you refer them to the judgment of men who from the point of view of the church are of no account! I say this in order to put you to shame. Has it come to this, that there is not a single wise man among you who is able to arbitrate between two of his brothers, but that one brother goes to law with another and that, too, before unbelievers!

The fact that you have lawsuits with one another is in itself evidence of a defect in you. Why do you not rather accept injury? Why not rather submit to being cheated? On the contrary, you wrong and cheat even your own brothers. Do you not know that wrongdoers will have no share in the Kingdom of God? Be not deceived; neither the immoral nor idolaters nor adulterers nor any who practise or lend themselves to unnatural lusts nor thieves nor the greedy nor the drunkards nor the abusive nor extortioners will have any share in the Kingdom of God.

Some of you were once such as these; but you have washed yourselves clean, you have been made pure and guiltless through baptism in the name of the Lord Jesus Christ and through having received the Spirit of our God.

127. THE SACREDNESS OF THE HUMAN BODY

In all things I can do as I like, but they are not all good for me. In all things I can do as I like, but I will

not let anything master me. Food and the stomach were made for one another, but God will put an end to both. The body is not meant for immorality, but for the service of the Lord, and the Lord for the body. Even as God raised up Jesus from the dead, so will he also raise us up by his own power.

Do you not know that your bodies are members that belong to Christ? Shall I then take away the members that belong to Christ and devote them to a prostitute? God forbid! Do you not know that he who enters into union with a prostitute is one with her in body (for the two, it is said, 'shall become one body'), while he who enters into union with the Lord is one with him in spirit?

Shun all immorality! Every other sin that a man commits is outside the body, but the immoral man sins against his own body. Do you not know that your body is the temple of the Holy Spirit that is within you, which you have received from God? You are not your own, for you were bought for a price. Be sure to honor God with your bodies.

No temptation has waylaid you that is beyond man's power to resist. God is faithful and will not let you be tempted beyond what you can stand; but when the temptation comes, he will provide the way of escape, so that you will have strength to endure.

128. THE OBLIGATIONS OF MARRIAGE

For married people my instructions are (and they are not mine but the Master's): a wife is not to separate from her husband. If she is actually separated, let her remain single or be reconciled to him. Also a husband must not divorce his wife.

To another class of persons I say (on my own authority, not the Master's): if any Christian brother has a

wife who is not a believer and she consents to live with him, let him not divorce her. Also if any woman has a husband who is not a believer and he consents to live with her, let her not divorce her husband. For the unbelieving husband is consecrated through union with his wife, and a woman who is not a believer is consecrated through union with a Christian brother. Otherwise your children would be classed with the heathen, while as a matter of fact they belong to God's people. But if an unbeliever is determined to separate, let him do so; in such cases the Christian brother or sister is free from bondage to the other. God has called us, however, to live harmonious lives. O wife, how do you know but that you may save your husband? O husband, how do you know but that you may save your wife?

A woman is bound to her husband as long as he lives; but if he dies, she is free to marry whom she pleases, provided he is a Christian. Yet she is happier if she remains as she is—at least, that is my opinion, and I think also that I am guided by the Spirit of God.

129. CONSIDERATION FOR OTHER MEN'S SCRUPLES

Now in regard to food that has been offered to idols; we are quite aware that 'we all possess knowledge!' But knowledge makes people conceited, while love builds up character. If any one imagines he has some knowledge, he may be sure that he has not yet attained the knowledge he ought to have. But if any one loves God he is known by God.

In regard then to food that has been offered to idols: we know that, as you say, 'an idol represents nothing that actually exists in the world and there is only one God.' But every one does not have this knowledge. Some, as a result of their association with idols, eat this

food as if it were really sacrificed to a god, and so their weak conscience is defiled. Food itself will not affect our standing with God; we are neither better for eating nor worse for not eating; but always take care that the exercise of your right does not prove in any way a hindrance to the weak. Suppose some one sees you, with your enlightenment, feasting in an idol's temple; will not his conscience, if he is a weak brother, be so hardened that he will violate his scruples by eating what has been offered to idols? So through your enlightened knowledge this weak brother, for whom Christ died, will be ruined. By sinning in this way against your brothers and injuring their weak consciences you are sinning against Christ. Therefore if what I eat proves a hindrance to my brother, sooner than injure him I will never eat meat again as long as I live.

In all things I can do as I like, but they are not all good for me. In all things I can do as I like, but they do not all build up character. Each of us must seek not merely his own good but that of his neighbor.

Eat any food that is sold in the market, without asking questions to satisfy your conscientious scruples, for the earth and all that is in it belongs to God. When a man who is not a Christian invites you to dinner and you agree to go, eat whatever is put before you without asking questions to satisfy your conscientious scruples.

So whether you eat or drink or whatever you do, do all to the honor of God. Give no offense to the Jews or to those who are not Jews or to the church of God. Even so I seek to satisfy all men in all points, not seeking my own advantage but that of the many, that they may be saved. Imitate me, as I in turn imitate Christ.

130. THE SPIRIT OF A TRUE APOSTLE

Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you the work that I have accomplished with his help? Do you not know that those who perform the temple rites get their food from the temple, and that the attendants at the altar receive a share of the sacrifices? In the same way the Lord directed that those who proclaim the good news are to get their living in return for their services. But I have not availed myself of these rights, nor do I now write in order to secure them for myself, for I would rather die than have any one deprive me of this my source of pride. For though I proclaim the good news, that is nothing to be proud of, for that is a duty which I must perform. I am in misery if I do not proclaim it.

If I do this spontaneously, I get my reward in so doing, but if I do it because I must, it simply means that I have been intrusted with a responsibility which I must assume. How then do I get a reward? In that I proclaim the good news without charge and do not insist upon my right of being supported while I proclaim the gospel message.

Though I am free from all human control, I have made myself a slave to all in order to win the more converts to Christ. To the Jews I have become like a Jew to win Jews, that is, to those subject to the law I have been as if I too were subject to the law—though I am not myself subject to the law—in order to win those subject to the law. To those not Jews who are not subject to the law I became as one who is free from the law—not that I am free from God's law; on the contrary, I am subject to the law of Christ—in order that I may win those who are free from the law. To the weak I have become weak in order to win the weak. I have adapted

myself to all men in order at any cost to save some. This I do for the sake of the good news, that I may have a share in its blessings.

Do you not know that in a race, though all run, only one wins the prize? So run that you may win the prize. Every athlete exercises self-restraint in every way; but while they do this to win a crown that perishes, we do it to secure one that is eternal. So then I run as one who is sure of his goal. I do not plant my blows as a boxer who beats the air; rather I constantly discipline my body and keep it under control for fear that I, who announced the contest to others, might myself be disqualified.

131. THE UNITY OF THE LOYAL CHRISTIAN BROTHERHOOD

Now, brothers, I wish you to understand about spiritual gifts. There are different kinds of gifts, but all are bestowed by the same Spirit. There are various ways of serving, but all are for the same Master. There are different manifestations of God's power, but the same God is working in all of you in all these ways. Each is given his own manifestation of the Spirit for the common good.

Just as the human body is one whole yet has many members, while all the members, although many, form only one body, so it is with Christ. For by the one Spirit and in order to form one body we have all been baptized, whether we were Jews or Greeks, slaves or freemen, and we have all been imbued with the same Spirit. For the human body consists not of one member but of many. If the foot were to say, 'Because I am not the hand I do not belong to the body,' that would not make it any less a part of the body. If the ear were

to say, 'Because I am not an eye, I do not belong to the body,' it would be, for all that, a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the sense of smell be? But as it is, God gave every one of the members in the body its proper place, exactly as he wished. If they were all only one member, where would the body be? As it is, while there are many members there is only one body.

The eye cannot say to the hand, 'I have no need of you,' nor can the head say to the feet, 'I have no need of you.' On the contrary, even those members of the body which seem weaker are necessary. God has so combined the different members, giving special dignity to those which are inferior, that there may be no disunion in the body, but that the parts may have a common concern for one another. If one member suffers, all members suffer with it. If one member is honored, all the members share its honor.

Now you are one body—the body of Christ, and you individually are members of it. And God gave each his proper place in the church: apostles first, prophets next, teachers third, then workers of miracles, healers, helpers, administrators, and those who speak in various forms of ecstasy.

Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Are all healers? Are all able to speak in ecstasy? Are all able to interpret their utterances? But constantly seek to attain the highest gifts.

132. THE SUPREMACY OF LOVE

Yet I will show you a far better way. Though I speak the ecstatic language of men and of angels and have not love, I have become a resounding trumpet or

a clanging cymbal. Even though I have the prophetic gift and can understand all mysteries and all knowledge and have sufficient faith to remove mountains, and have not love, I am nothing. Though I give all I have to feed the poor and my body to be burned, and have not love, I gain nothing.

Love is patient and kind; love is not envious; love is not boastful, is not conceited, does not offend, is not self-seeking, is never enraged, does not resent wrong; does not delight in evil, but delights in the truth. Love forgives all things, believes all things, hopes for all things, endures all things.

Love never fails. As for prophecies they shall come to an end. As for ecstatic utterances they shall cease. As for knowledge it shall also come to an end; for our knowledge is limited, and we prophesy imperfectly. But when that which is perfect has come, that which is imperfect shall come to an end.

When I was a child, I spoke as a child, I thought as a child; but now that I am a man I have put aside childish ways. For now we see in a mirror indistinctly, but then face to face. Now I know only in part, but then I shall know fully, even as I am fully known.

Faith, hope, and love—these three are eternal, but the greatest of these is love.

133. THE SUPERIORITY OF PROPHETIC PREACHING TO MERE EMOTIONALISM

Make love your chief pursuit in life, yet earnestly seek spiritual gifts, but especially that you be inspired to preach. For he who speaks in ecstasy does not speak to men but to God, for no man can understand him. One who is in a state of rapture speaks mysteries; but he who is inspired to preach speaks to his fellow men

words which build up, encourage and comfort them. He who speaks in ecstasy builds up his own faith, but he who is inspired to preach builds up the faith of the church.

I wish that you could all speak in ecstasy, but I prefer that you should be inspired to preach, this being far more important, unless the ecstatic utterances be interpreted, so that the faith of the church is increased. If, for example, the trumpet gives an uncertain sound, who will get ready for battle? So with you, unless your tongue utters words that can be readily understood, how will people know what you are saying, for you will simply be saying it to the empty air?

Therefore let a man who speaks under the influence of ecstasy pray that he may be able to interpret his utterances. For if I pray under the influence of ecstasy my spirit doubtless prays but my mind is a blank. What then is my conclusion? I would pray with my spirit, but also with the use of my reason. I will praise God with my spirit, but I will also praise him with my mind. Thank God, I speak under the influence of ecstasy more than any of you, but at a meeting of the church I would rather say five words with my own mind, so as to instruct others also, than ten thousand words that cannot be understood.

What then do I suggest, brothers? Whenever you meet together, let each have something to contribute: a hymn, a teaching, a revelation, an ecstatic utterance or its interpretation. But let everything be done with a view to building up faith and character. If there are ecstatic utterances let two or at the most three people speak, each in turn, and let some one interpret the meaning. If there is no interpreter, let the one under the influence of ecstasy keep quiet in church and speak to himself and to God.

Let only two or three prophets speak and let the rest weigh well what is said. Whenever a revelation comes to one who is seated, let the first speaker be silent. You can all prophesy, one after another, so that all may learn and all be encouraged, for the spirits that inspire the prophets are under the control of the prophets, since God is not a God of disorder but of harmony.

To sum up, my brothers: earnestly seek the prophetic gift and do not check emotional utterances; but let everything be done in a proper and orderly manner.

134. THE SIGNIFICANCE OF JESUS' RESURRECTION

I am the least of the apostles and unfit to be called an apostle, for I persecuted the church of God. But through the love of God I am what I am. The love he showed me has not been in vain, for I have labored far more than they all; and yet it was not I, but the love of God working with me. But whether it was I or they, this is what we preach and what you believed.

If we have proclaimed that Christ rose from the dead, how is it that some of you say, 'there is no such thing as a resurrection of the dead'? If there is no such thing as a resurrection of the dead, then Christ did not rise, and if Christ did not rise, then what we have proclaimed is a delusion and your faith too is a delusion. We also are found guilty of misrepresenting God, for we teach that God raised Christ, whom he did not raise, if after all men never rise from the dead. For if men never rise, Christ did not rise; and if Christ did not rise, your faith is futile; you are still under the sway of your sins. Also those who have fallen asleep in Christ have perished. If we have put our hope in Christ for this life only and nothing more, we are of all men the most to be pitied.

But Christ is indeed risen from the dead, the first of

those who slept the sleep of death. For since by man death came, by man came also the resurrection of the dead. Just as all die through their kinship with Adam, so all will be made alive through union with Christ. But each in his proper order: Christ is the first to be gathered, then all who belong to him at his coming.

Then comes the end, when he is to surrender the kingdom to God the Father, after putting down all other rulers, all other authorities and powers, for he must reign until he has subjugated all his enemies. The last enemy to be overthrown is death. For God has made all things subject to him, except God himself. When all things have been put in subjection to him, the Son himself will be made subject to him who subjected everything to him, that God may be everything to every one.

135. THE NATURE OF MAN'S LIFE BEYOND DEATH

But some will say, 'How do the dead rise and what kind of body will they have when they come back?' Foolish men! The seed you sow does not come to life again unless it dies. What you sow is not the body that will be, but a mere grain of wheat it may be, or some other seed. God gives it the kind of body that he sees fit, to each kind of seed a body of its own.

All flesh is not the same: there is human flesh, and there is the flesh of beasts, of birds and of fishes. There are heavenly bodies and also earthly bodies, but the beauty of the heavenly is not the same as that of the earthly body. There is a splendor of the sun, and a splendor of the moon, and a splendor of the stars—for one star differs from another star in splendor.

So it is with the human body at the resurrection of the dead: It is sown a perishable thing, it is raised imper-

ishable; it is sown inglorious, it is raised in glory; it is sown in weakness, it is raised in power; it is sown an animal body, it is raised a spiritual body. If there is an animal body, there is also a spiritual body.

So also it is written: The first man, Adam, became a living being; the last man, Christ, became a life-giving spirit. The material, not the spiritual, comes first; afterward comes the spiritual. The first man was from the earth, material; the second Man is from heaven, spiritual. Those who are material are like him who is material; those who are heavenly are like him who is heavenly. As we have borne the likeness of the material man, so we shall also bear the likeness of the heavenly Man.

This I tell you, brothers: flesh and blood can have no share in the Kingdom of God, nor can the perishable have a share in that which is imperishable.

Listen while I tell you a mystery: We shall not all die, but we shall all be transformed in a moment, in the twinkling of an eye, at the last trumpet-call. For the trumpet will sound, and the dead will be raised imperishable, and we shall be transformed. For this perishable body must be clothed with the imperishable, and this mortal body must be clothed with immortality. Then what has been written will come true:

Death is swallowed up in victory.

O Death, where is your victory?

O Death, where is your sting?

It is sin that gives death its sting, and it is the law that gives sin its power. Thanks be to God who gives us the victory through our Lord Jesus Christ! So, my beloved brothers, stand firm, immovable, and excel at all times in the work of the Lord, for you know that no effort you put forth in his cause will be in vain.

136. PAUL'S PERSONAL PLANS AND COUNSEL

Now with regard to the collection for God's people, you must carry out the same directions that I gave to the churches in Galatia. On the first day of every week let each one put aside a certain part of what he has gained, so that the money will not have to be collected when I come. On my arrival I will send those whom you select with credentials to carry your gift to Jerusalem; but if the amount makes it worth while for me to go too, they will go with me.

I will come to you after my tour through Macedonia, for I am going there. Perhaps I shall spend some time with you or even pass the winter, that you may send me on my way, wherever I may be going. I do not wish to see you merely in passing, for my hope is to stay some time among you if the Lord permits. I plan to remain in Ephesus until the Feast of Pentecost, for I have a great opportunity here for work, and there are many who oppose me.

If Timothy comes, see that he has nothing to fear while among you, for he is carrying on the Lord's work even as I am. So let no one slight him; but see him safely on his way that he may come to me, for I am waiting for him along with the other brothers.

As for our brother Apollos, I earnestly urged him to go to you with the others, but he was not at all willing to do so now. He will come, however, when he has an opportunity.

Watch, stand firm in the faith, be men, be strong! Let all that you do be prompted by love.

I ask this favor of you, my brothers. You know that the household of Stephanas was the first in Greece to be converted to Christ and that they have devoted themselves to the service of God's people. I would have you

acknowledge the authority of such men and of every one who joins heartily in their work.

I am glad that Stephanas and Fortunatus and Achaicus have arrived, for they have made up for your absence. They refresh my spirit as they do yours. Appreciate the worth of men like these.

The churches of the province of Asia send you greetings. Aquila and Prisca with the church that meets in their home also send you greetings, as do all the brothers. Greet one another with a holy kiss.

I, Paul, add this greeting with my own hand: 'If any one does not love the Lord, let him be held in contempt. The Lord is coming!'

The love of the Lord Jesus be with you. My love be with all of you who are united in Christ Jesus.

II CORINTHIANS

137. AN APPEAL TO THE SYMPATHY AND LOYALTY OF THE CORINTHIAN CHRISTIANS

I, Paul, who [as you say] am humble in your presence but outspoken only when I am far away from you, myself appeal to you by the gentleness and reasonableness of Christ. I beg of you when I do come not to force me to be outspoken in the bold manner which I feel that I must assume toward certain persons who consider that I act under the influence of the lower motives. True I still live in the body, but I do not fight with the weapons of this world but with those which are endowed with divine power to demolish strongholds.

I consider myself in no respect inferior to the most eminent apostles! Often have I been at the point of death. Five times I received from the Jews thirty-nine lashes. Three times I have been beaten with rods. Once I was stoned. Three times I have been shipwrecked. I have been adrift at sea for a day and a night. I have travelled far and wide. I have been in dangers from rivers and robbers, in dangers from my own countrymen and from foreigners, in dangers in city and desert, in dangers on the sea and among false brothers. I have endured toil and hardship. I have passed many a sleepless night. I have endured hunger and thirst. Many a time have I been without food. I have been cold and ill-clad.

Then besides other things which I pass over, there is my daily burden of anxiety concerning all the churches. Who is weak and I do not feel his weakness? Who is led astray without my being afire with indignation?

I know a Christian man who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know; God knows. I only know that this man, whether in the body or out of the body, I do not know, God knows, was caught up to paradise and heard unspeakable secrets which no human being may speak. Of such an experience I might boast, but I will not boast of myself except in regard to my weaknesses. For to prevent my being puffed up by my wealth of visions, I was also given a thorn in the flesh, a messenger of Satan to smite me and keep me from being overconfident. Three times I prayed to the Lord that it might leave me, but he said to me, 'My love is sufficient for you, for it is in your weakness that my power is fully felt.' I am glad and proud of my weaknesses, for they mean that thus the power of Christ may dwell in me. For this reason I take pleasure in weaknesses, insults, troubles, persecutions, and calamities for the sake of Christ, for when I am weak then I am strong.

This is my prayer: that you may be perfect. For this reason I am writing thus to you while absent that when I do come I may not have to deal sharply with you, but that I may use the authority which the Lord has given me for the purpose of building you up and not of demolishing you.

Now, brothers, farewell. Seek perfection, follow my exhortation, agree together, live in peace, and God who gives love and peace will be with you. The blessing of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

138. PAUL'S READINESS TO FORGIVE AND TRUST

Paul, an apostle of Christ Jesus by the will of God, and brother Timothy to the church of God at Corinth,

as well as to all God's people throughout Greece. Love and peace to you from God our Father and the Lord Jesus Christ.

Blessed be the God and Father of our Lord Jesus Christ, the merciful Father and the God who is the source of all comfort, who comforts us all in our affliction so that we may be able to console those who are in any affliction by the comfort which we receive from God.

I call God to be my witness that it was to spare you that I did not revisit Corinth. I decided I would not come to you again to bring you pain, for if I grieve you, who is there then to cheer me except the very people to whom I am giving pain? So I wrote as I did that when I should come I might not receive sorrow from those who ought to give me joy. I felt sure that my joy would be a source of joy to you all. For I wrote you in great affliction and anguish of heart, with many a tear, not to give you pain but in order that you might know how my heart is overflowing with love for you.

If a certain man has caused pain, he has caused it not so much to me as to all of you, or rather—that I may not exaggerate—to some of you. The punishment inflicted on that person by the majority of you is sufficient, so that now you should forgive and comfort him, or else he will be driven to despair by his overwhelming remorse. So I beg of you reinstate him in your love. For in writing you I also had this object in view: to test you, to see whether you were absolutely obedient. Whenever you forgive a man, I forgive him also. Indeed anything I have had to forgive has been forgiven in the presence of Christ for your sakes, so as to prevent Satan from gaining any advantage over us, for we are not ignorant of his devices.

You yourselves are my certificate, written on my heart, recognized and read by all men. You make it

evident that you are a letter of Christ delivered by me, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of the human heart.

This then is the confidence which I have through Christ toward God: it is not that I am personally competent to form any judgment by myself, but my competency comes from God, who has also made me competent to be the minister of a new covenant which is not written but spiritual; for the written law kills, but the Spirit gives life. Wherever the Spirit of the Lord is, there is freedom. We all with unveiled faces, reflecting like mirrors the glory of the Lord, are being transformed from one glorious stage of development to another into his likeness. This comes from the Lord who is spirit.

139. THE CHRISTIAN ATTITUDE TOWARD SUFFERING AND DEATH

We proclaim not ourselves but Jesus Christ as Lord; we are simply your servants for his sake. For God who said, 'Let light shine out of the darkness,' has shone into our hearts that we may enlighten men with the knowledge of the glory of God as revealed in the face of Christ.

We hold this treasure in fragile earthen vessels in order to show that the transcendent power comes from God and not from us. We are hard pressed on every side, yet not hemmed in, perplexed, yet not in despair, pursued by men, yet not abandoned by God, smitten down, yet not destroyed. We are constantly experiencing in our bodies the death that Jesus died, that his life may also be revealed in our bodies. Every day we live we face death for Jesus' sake that his life may be revealed in our mortal flesh. So while death is at work in us, life is in you.

But we have the same spirit of faith as the psalmist who wrote, 'I believed and therefore I spoke'; we also believe and therefore speak. We know that he who raised the Lord Jesus will raise us up also with him and bring us into his presence with you. All these sacrifices are for your sake, that the love of God, spreading from heart to heart, may cause greater thanksgiving to rise from many hearts and add to his glory.

Hence we never lose heart; even though our physical powers are wasting away, yet our spiritual strength is renewed day by day. For our light affliction, which is but for a moment, works out for us an infinitely great and eternal weight of glory, if we look not at the things that are seen but at the things that are unseen; for the things which are seen are temporal, but the things which are unseen are eternal.

We know that if this tent-like body of ours that is our earthly home is pulled down, we have in heaven a house of God's building, a home not made by human hands but eternal. For indeed in this present body we sigh and groan because we yearn to put on over it our true habitation which comes to us from heaven, so that at death we shall not be left homeless. We who are still in this earthly tent groan under the burden, for while we shrink from losing it by death, we desire to be invested with the other, so that what is mortal in us may be swallowed up in life. Indeed, he who prepared us for this very change is God, who also has given us the Spirit as a pledge and foretaste of that life.

Confident therefore at all times, knowing that while we are at home in the body we are away from the Lord—for we guide our lives by faith without seeing him—we are confident, I say, and willing gladly to leave our home in the body and make our home with the Lord. Hence whether we are in the body or away from it, our one aim

is to win his approval, for we must all appear in our true character before Christ's tribunal that each one may receive his due recompense for the life he has lived in the body, whether it be good or bad.

140. CHRIST'S CONTROLLING LOVE

The love of Christ controls us, for we are convinced that as one died for us all, then all have died, and that he died for all in order that the living might live not for themselves but for him who died and rose for them.

Therefore we no longer know any man simply by his physical appearance; even though we once knew Christ in his physical body, we no longer know him thus. So if any one is in union with Christ, he is a new creation: the old life has passed away and the new has begun. All this is accomplished by God, who has reconciled us to himself through Christ and intrusted to us the ministry of reconciliation; for in Christ God reconciled the world to himself, instead of counting men's misdeeds against them, and intrusted to us the message of his reconciliation. We are therefore ambassadors in behalf of Christ, God appealing, as it were, through us; we entreat you in behalf of Christ to be reconciled to God.

God has made him who knew nothing of sin the victim of sin in our behalf, that in union with him we may become righteous before God.

We therefore, as God's fellow workers, entreat you not to be found to have received his gracious gift in vain. For he says:

At an accepted time I have heard your cry,
On the day of salvation I have succored you.
Now is the acceptable time! now is the day of salvation!

We endeavor to place no hindrance at all in the way of any one, that the work we are doing may not fall into discredit. On the contrary, as God's ministers, we seek to win approval by our patient and unflagging endurance of affliction, adversity, distress, floggings, imprisonments and riots, by toil, by sleepless watching, by hunger and thirst, by purity of life, by knowledge, by patience, by kindness, by spiritual inspiration, by sincere love, by proclaiming the truth, by the manifestation of the power of God, and by the weapons of righteousness, wielded on every side, through honor and dishonor, evil and good reports. We are regarded as impostors and yet we are true men, as unknown and yet we are well known, as dying and yet you see we still live, as under divine discipline and yet we are not dead, as sad and yet we are always joyful, as poor and yet we make many rich, as having nothing and yet we possess all things.

O Corinthians, I am speaking to you frankly. I have opened my heart to you. There is no restraint in my love to you; you it is who have restrained your feelings for me. I appeal to you as my children. 'Let this be a fair exchange.'

Open wide your hearts. Make room for me there. I have wronged no one, ruined no one, taken selfish advantage of no one. I do not say this to condemn you, for as I said before, you have a place in my very heart, whether I die with you or live with you. I have absolute confidence in you; I take great pride in you. I am greatly comforted. In spite of all my affliction my heart is overflowing with joy.

God, who comforts the dejected, consoled me by the arrival of Titus, and not only by his arrival, but also by the comfort which you have been to him; for he tells me of how you longed for me, how penitent you were

and how eagerly you took my part, so that I am still more happy.

Although I did give you pain by that letter, I do not regret it. I did regret it when I saw that my letter gave you pain even for a time, but now I am glad—not that you were distressed, but because your distress led you to repent. For it was God's will that you should be pained, and so you are not harmed at all by what I did.

141. THE REASONS FOR GENEROUS GIVING

Now, brothers, let me tell you about the blessing which God has granted the churches of Macedonia. While undergoing a most trying ordeal their boundless joy and their deep poverty have resulted in a great stream of rich generosity. I can testify that they have given freely according to their means and even beyond their means. Of their own accord they begged me earnestly for the privilege of sharing in the support of God's people at Jerusalem. They have even given more than I hoped, for first of all they have given their own selves to the Lord and to us according to the will of God. This led me to urge Titus, as he had started this work, to carry through the same gracious undertaking among you. Well then, as you excel in everything, in faith, in readiness of speech, in knowledge, in unfailing zeal and in your love for us, see that you excel also in this gracious undertaking. For you know how gracious our Lord Jesus Christ was. Although he was rich, for your sakes he became poor, that you through his poverty might become rich.

Now remember this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap a bountiful harvest. Let each man give what he has made up his mind to give not grudgingly nor under

compulsion, for God loves a cheerful giver. God is able to shower an abundance of blessings upon you, so that, always having enough for yourselves, you will have ample besides for every kind deed. So it is written in the scripture:

He scattered, he gave to the needy,
His good deeds will be remembered forever.

He who furnishes seed for man to sow and bread for him to eat will supply you with seed and make it bear plentifully and will increase the fruits of your good deeds. You will be enriched in every way, so that you can be liberal on all occasions, and your liberality, of which I am the administrator, will lead the recipients to give thanks to God. For the rendering of this truly religious service not only supplies the wants of our fellow Christians but also awakens many a cry of thanksgiving to God. Through the evidence afforded by this service you lead men to praise God for the fidelity of your allegiance to the teachings of Christ and for the generosity of your contributions to them and to all in need. They also, as they pray in your behalf, long for closer union with you because of the boundless love which God has bestowed on you. Thanks be to God for his inestimable gift.

ROMANS

142. PAUL'S CROWNING AMBITION

Paul, a servant of Jesus Christ, called to be an apostle, set apart to proclaim God's good news concerning Jesus Christ our Lord, through whom I have been given my apostolic commission to win men to obedience to the Christian faith among all foreign peoples including yourselves, who also have been called to become followers of Jesus Christ, to all God's loved ones who are in Rome and have been called to be his people. Love and peace to you from God our Father and the Lord Jesus Christ.

First of all I thank my God through Jesus Christ for you all, because your faith is reported throughout the whole world. The God whom I serve with my spirit as I proclaim the good news about his Son is my witness how unceasingly I mention you in my prayers, asking that at last the way may be opened to me to come to you, if it is God's will. For I long to see you that I may impart to you some spiritual gift, that you may be strengthened, or rather that we may be mutually encouraged by each other's faith, I by yours and you by mine.

Brothers, I also wish you to know that many times I have resolved to come to you, though heretofore prevented, that I might gather some fruit from my labors among you, as I have already in the other nations. I have a duty to perform to Greeks and to barbarians, to the wise and to the ignorant alike; hence my eagerness to proclaim the good news to you also who are in Rome. I am not ashamed of the good news, for it is the power of

God that is able to save every one who believes it, the Jew first and the Greek as well. It is a revelation of God's righteousness manifested through faith and developing faith, as it is written, 'By faith the upright man shall find life.'

143. GOD'S JUSTICE AND IMPARTIALITY

The wrath of God is revealed from heaven against all the impiety and wickedness of those who hinder the truth by their wrong-doing. For what may be known about God is made clear to them; indeed God himself has made it clear to them. For since the creation of the world his invisible attributes, his everlasting power, and divine nature have been so clearly perceptible through what he has made that they have no excuse. Though they knew God, they did not praise him as God nor give him thanks, but they have become absorbed in futile speculations and their dull moral sense was obscured. Professing to be wise, they became fools, and substituted for the glory of the immortal God, images resembling mortal men and birds and four-footed beasts and reptiles.

So God gave them up to their depraved desires, to sexual vice, and to the dishonoring of their own bodies; for they substituted a sham for the true God and worshipped and served the creature rather than the Creator who is blessed forever.

He will reward each man according to what he has done, eternal life to those who by patient perseverance in the right are striving for glory, honor, and immortality; but anger and wrath to those who are rebellious, who are disloyal to the truth and loyal only to evil impulses. Trouble and anguish are in store for every human being who persists in doing wrong, for the Jew

first and for the Greek as well. But glory, honor, and peace are in store for every one who does right, for the Jew first and for the Greek as well; for with God there is no distinction of race.

All who sin without the law will perish without the law; and all who sin when subject to the law will be condemned by the law. For it is not those who merely hear the law read that are upright before God; it is those who obey the law who will be acquitted.

When the foreigners, who have no law, instinctively do what the law requires, they are a law to themselves, even though they have no law. They show the effect of the law written on their hearts, and their consciences bear them witness as their moral convictions accuse or even defend them.

144. MORAL CLEANSING AND PEACE THROUGH CHRIST

What is the advantage then of being a Jew? Or what is the value of their religious rites? Much in every way. First of all, because the Jews were intrusted with the divine teachings. What if some Jews have proved faithless? Will their faithlessness make God break faith? No, never. God will be true to his word even though every man prove false.

Well, then, are we Jews in a better position than those who are not Jews? Not at all. Our indictment of Jews and Greeks was that both are alike under the tyranny of sin. It is written in the scriptures: 'None is righteous, no not one.'

We know that whatever the law says is said to those living under the law, that every mouth may be closed and the whole world made answerable to God. For no human being will be declared righteous on the ground of

obedience to the law. The law simply gives a consciousness of sin.

But now apart from the law a divine way of attaining righteousness has been revealed. The law and the prophets bore witness to it, but the divine way of attaining righteousness comes through believing in Jesus Christ, and it is for all who believe. There are no distinctions, for all have sinned and all fail to realize God's glorious ideal, but through his loving-kindness they may freely attain righteousness by the deliverance which is found in Christ Jesus.

What then becomes of our boasting? It is absolutely excluded. On what principle? On the ground of merit? No, on the principle of faith, for we hold that a man attains righteousness by faith apart from deeds done in obedience to the law.

The promise made to Abraham and his descendants that he should inherit the earth did not come through the law but by the righteousness that is attained by faith. Therefore, since we attain righteousness through faith, let us enjoy the harmony which we have with God through our Lord Jesus Christ. Through him we also by faith have gained access to that place in God's favor which we now hold, and we exult in the hope of sharing God's glory. Not only so, but we also exult in our hardships, for we know that hardship develops fortitude, and fortitude develops ripened character, and ripened character develops hope. This hope never disappoints us, for God's love has flooded our hearts through the Holy Spirit which has been given to us.

For while we were still helpless, at the opportune time Christ died for us godless sinners. Even for an upright man scarcely any one would die, though perhaps for a good man some one might be brave enough to die. But God proved his love for us in that Christ died for us

while we were still sinners. As we have now been freed from guilt through his blood, we can be more certain that we shall be saved by him from God's wrath. If while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. Not only so, but we also exult in God through Jesus Christ our Master, to whom we owe this reconciliation.

145. THE VICTORY OVER SIN AND DEATH

What then shall we conclude? Shall we go on sinning in order that God's goodness toward us may be all the greater? By no means. How shall we, who are dead to sin, still live sinful lives? Do you not know that all of us who have been baptized into fellowship with Christ Jesus were by the same symbol made to share his death. Therefore we by our baptism were buried with him in death, in order that, as Christ was raised from the dead by the glorious power of the Father, we also should enter upon a new life. For since we have been completely united with him in sharing his death, we shall also be united with him in sharing his resurrection. This we know, that our old self was crucified with him that our sinful nature might be destroyed, so that we should no longer be the slaves of sin; for he who is dead is freed from the power of sin.

We believe that as we have shared Christ's death we shall also share his life. We know that Christ, having been raised from the dead, will never die again. Death has forever lost its power over him; the death he died was death to sin once for all, but the life he now lives is life with God. In the same way you must consider yourselves dead to sin and alive to God by virtue of your union with Jesus Christ.

Therefore do not let sin reign over your mortal bodies and make you subject to its evil passions. Do not go on yielding your members to sin to be used for wicked purposes, but once for all give yourselves to God as men who have been brought from death to life. Devote all your members to God in the cause of righteousness. Sin must not have power over you, for you are under the rule not of law but of love.

Are we therefore to go on sinning because we are under the rule of love rather than of law? No, never! Do you not know that when you render service and obedience to any one you become the servant to that master, whether it is sin whose service leads to death, or obedience to God which leads to righteousness?

But thank God, though you were once slaves to sin, you have learned to render hearty obedience to the standard of truth in which you have been instructed. Set free from the bondage of sin, you have entered the service of righteousness. I use this analogy of the slavery of the weak human body because you can understand it, for as you once gave your members as slaves to impurity and to the practice of lawlessness, so now dedicate your members as slaves to righteousness that you may develop perfect characters.

For when you were the slaves of sin you were not ruled by right principles. What then did you gain from those deeds of which you are now ashamed? The end of all that is death; but now that you are emancipated from sin and have become servants of God you have your reward in being made pure, and the end of that is life eternal. For the wages of sin are death, but God's free gift is life eternal through union with Christ Jesus our Lord.

146. THE NEW SPIRITUAL LIFE OPEN TO THE
FOLLOWERS OF CHRIST

We know that the law is spiritual; but I am made of flesh and blood, a slave to sin. I do not understand my own actions, for I do not act as I wish, but instead, I do what I detest. If then I do what is contrary to my wishes, I admit that the law is morally excellent. Therefore, it is no longer I who do the deed but sin which is innate within me. For I know that there is nothing good within me, that is, in my lower nature. I have the desire but not the power to do what is right; for I have failed to do the good that I wish to do, but the wrong that I desire to avoid I do. O miserable man that I am! Who will deliver me from this body which is dragging me down to death? Thanks be to God who will deliver me through Jesus Christ our Lord!

There is therefore now no verdict of guilty for those who are followers of Jesus Christ. For the law of the Spirit which makes life possible in Christ Jesus has set me free from the law of sin and death. For what was impossible for the Jewish law to do, because of the weakness of the physical body, God has done by sending to earth his own Son, with a body like our own sinful ones, to destroy sin. He has pronounced sentence against the sin of the physical body in order that the just requirements of the law might be fulfilled by us who follow the dictates not of our physical body but of the Spirit.

For those who are controlled by their physical bodies are interested only in physical things, but those who are controlled by the Spirit are interested in spiritual things. Devotion to the body means death, but devotion to the spirit means life and peace. The physical impulses are hostile to God, for they neither do nor can submit to the

will of God. Those who are dominated by their physical nature cannot win God's approval; but if the Spirit of God dwells in you, you are not dominated by physical but by spiritual impulses.

If any one has not the Spirit of Christ, he does not belong to him. But if Christ dwells in you, the body indeed is dead as a result of sin, yet you have a spiritual life as the result of righteousness. If the Spirit of him who raised up Jesus from the dead is dwelling within you, then he who raised up Christ Jesus from the dead will also restore life to your mortal body through his Spirit that dwells within you.

147. THE OBLIGATIONS AND PRIVILEGES OF DIVINE SONSHIP

So then, brothers, we are under no obligation to live under the control of our physical natures. If you live under the control of the physical nature, you must inevitably die, but if with the help of the Spirit you put an end to the evil deeds prompted by the body, you will live. For those who are guided by the Spirit of God are the sons of God. You have not received the spirit of bondage to make you fear again, but you have received the spirit of sonship which prompts us to cry, 'Father, Father!'

The Spirit testifies to our own spirit that we are children of God. If we are children then we are heirs, heirs of God and joint-heirs with Christ, if we share his sufferings in order to share his glory. For I judge that the sufferings of this present life are nothing in comparison with the glory that is certain to be revealed to us. For the whole creation waits in eager expectation for the time when the sons of God will be revealed. For the creation was made subject to folly, not by its own choice

but by the will of him who made it so, in the hope that creation itself would also be delivered from the bondage of folly so as to gain the glorious freedom enjoyed by the children of God. For we know that even until now the whole creation groans and sighs in birth-pangs; and not only the creation, but we ourselves, though we have the Spirit as a foretaste and pledge of the future, are inwardly sighing as we wait for the deliverance of our bodies that means our full adoption as sons. We are saved with this hope in view. But the object hoped for is no longer an object of hope when it is clearly seen. Who ever hoped for what he already sees? But if we hope for something that we do not see, we wait for it patiently.

So, too, the Spirit helps us in our weakness, for we do not know how to pray aright; but the Spirit pleads for us with yearnings that cannot be uttered; and he who searches hearts knows what is the Spirit's meaning, for the Spirit, in accordance with God's will, pleads for his people.

We also know that all things are working together for the good of those who love God, who are called according to his purpose. For those whom he knew from the first he also destined from the first to be transformed into the same character as his Son, that he might become the eldest among many brothers.

148. THE SECURITY OF THOSE WHO TRUST GOD'S LOVE

What then shall we say to this? If God is on our side who can be against us? Will not the God who did not spare his own Son but gave him up for us all, freely give us everything that we need? Who will bring a charge against any whom God has chosen? When God

acquits, who can condemn? It is Christ Jesus who died, yes, and rose from the dead, who is at the right hand of God, who also intercedes for us. Who can separate us from Christ's love? Can trouble or anguish or persecution or famine or nakedness or danger or the sword? As it is written:

For thy sake we are being killed all the day long,
We are regarded as sheep to be slaughtered.

No, amid all these trials we are more than conquerors through the help of him who loved us. For I am convinced that neither death nor life, neither angels nor archangels, neither now nor at the end of life, neither powers from above nor from below, nor any created thing will be able to separate us from the love of God revealed in Christ Jesus our Lord.

Moses writes that any one who can conform to the righteousness required by the law shall live by it. But the righteousness based on faith declares: 'Do not say to yourself, "Who will go up to heaven?" (that is, to bring Christ down). Or, "Who will go down into the abyss?" (that is, to bring Christ up from the dead).' No, what it does say is this: 'The divine message is near to you, in your very mouth and in your heart.' This is the message of faith which we proclaim: 'If with your mouth you confess that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For with the heart men believe and attain righteousness, and with the mouth they confess and are saved.'

The scripture says, 'No one who believes in him will have any cause for shame.' There is no distinction between Jew and Greek; the same Lord is Lord of them all with rich spiritual blessings for every one who calls

upon him, for every one who calls on the name of the Lord will be saved.

But how can they call upon One in whom they do not believe? And how are they to believe in One of whom they have not heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, 'How beautiful are the feet of those who come to proclaim good news!'

Oh, the inexhaustible wealth of the wisdom and knowledge of God! How inscrutable his decisions! How mysterious his methods! Who has ever known the mind of God? Who has ever been his counsellor? Who has first given to him that he should be repaid? All things come from him, live by him, and return to him. Glory to him forever and ever! Amen.

149. A CHRISTIAN'S DUTY TO HIS FELLOW CHRISTIANS

I entreat you then, brothers, by the mercy of God to offer your bodies as a living sacrifice, pure and acceptable to God, for this is your reasonable service. Do not adopt the practices of this world, but be transformed by a complete change of mind, so that you may be able to discern what is the will of God, even what is good and perfect and acceptable to him.

By virtue of the divine authority granted me, I urge every one of you not to value himself more highly than he ought, but to make a proper estimate of himself according to the amount of faith God has allotted to every man. Just as in our body we have many members, but all do not have the same functions, so collectively we constitute one body in Christ, while individually we are related to one another as its members.

Our talents differ according to the gift that has been

given to each of us. If the talent is that of prophecy, let us use it in proportion to our faith; if it is practical service, let us serve. Let the teacher impart knowledge and the exhorter give counsel. Let him who gives, give liberally; he who is in a position of authority must be earnest and energetic. He who performs acts of mercy must be cheerful.

Let love be sincere; abhor what is evil, cling to what is good. In your love for your brothers feel genuine affection for each other. Be on the alert to honor one another. Never let your zeal lag; keep alive your spiritual fervor; serve the Lord; rejoice in your hope. Be patient in trouble, persistent in prayer, share with fellow Christians in need, make a practice of hospitality.

Bless your persecutors; bless and curse not. Rejoice with those who rejoice, and weep with those who weep. Be sympathetic with one another. Instead of being proud and ambitious, devote yourselves to humble tasks. Never be conceited.

Never return evil for evil to any one; aim to do what is honorable in the eyes of all. If possible, as far as it depends on you, live at peace with all men. Never seek revenge, dear friends, but let the wrath of God have its way, for it is written, 'Vengeance is mine, I will repay, saith the Lord.' Rather, if your enemy is hungry, feed him; if he is thirsty, give him drink, for your action will make him feel a burning sense of shame. Do not let evil conquer you, but conquer evil by doing good.

150. THE DUTIES OF A CHRISTIAN CITIZEN

Let every Christian obey those who rule over him, for no authority exists except by the will of God; the existing authorities have been constituted by God. Therefore any one who resists authority is resisting the order

established by God, and they who resist will bring judgment on themselves. For rulers do not inspire terror in right-doers but in wrong-doers. You wish, do you not, to have no fear of authority? Then do what is right and you will be commended by those in authority, for a ruler is the servant of God for your good. But if you do wrong, you have cause to fear; a ruler does not bear the sword for nothing, for he is God's servant to inflict punishment upon evil-doers. It is necessary, therefore, that you should obey him, not only to escape punishment but also because it is right.

For this reason also you pay taxes, for tax-collectors are God's officers, devoting their energies to this very thing. Pay to each of them what is due him, tribute to whom tribute is due, taxes to whom taxes, respect to whom respect, and honor to whom honor is due.

Be in debt to no man, except the debt of love to one another, for he who loves his fellow man has fulfilled the demands of the law. For the commands, 'Thou shalt not commit adultery, thou shalt not murder, thou shalt not steal, thou shalt not covet,' these and all others are summed up in this one command: 'Thou shalt love thy neighbor as thyself.' Love never wrongs a fellow man; that is why love satisfies all the demands of the law.

You know that this is a crisis and that it is high time to awaken from sleep, for the great deliverance is nearer to us now than when we first believed. The night is almost over, the day is about to dawn. So let us put away the deeds of darkness and put on the armor of light. Let us live decently, as in the open light of day, not indulging in revelry or drunkenness, nor in debauchery and sensuality, nor in quarrelling and jealousy. Rather let us arm ourselves with the Spirit of the Lord Jesus Christ and spend no thought on gratifying the physical passions.

151. CONSIDERATION RATHER THAN CRITICISM

Welcome into fellowship a man whose faith is weak, and do not pass judgment on his scruples. While one man has faith strong enough to eat all kinds of food, the man of weak faith eats only vegetables. Let not the one who eats everything look down upon the one who does not, nor let the man who does not eat condemn him who eats everything, for God has approved both of them. Who are you that you should criticise the servant of another? Whether he stands or falls concerns only his Master, and stand he will, for the Master has power to make him stand.

Again, one man considers one day to be much more sacred than another, while another man considers all days to be alike. Let each man be fully convinced in his own mind. He who observes a certain day observes it for the Master's sake. The eater also eats for the Master's sake, for he gives thanks to God; and he who refrains from eating does so for the Master's sake, and he too gives thanks to God. For there is not one of us whose life concerns himself alone, nor one whose death concerns himself alone; for if we live, we live for the Lord, and if we die, we die for the Lord. Thus whether we live or whether we die, we are the Lord's. It was for this that Christ died and lived again in order that he might be the Lord of both the dead and the living. So why do you criticise your brother? Or why do you look down upon your brother? For all of us will have to stand before God's tribunal, as it is written:

‘As I live,’ the Lord declares,
‘Every knee shall bend before me,
And every tongue shall give praise to God.’

Each of us then will have to give account of himself to God.

Let us therefore no longer criticise one another; rather make up your mind never to put any obstacle or hindrance in your brother's way. I know and am convinced, as one in union with Christ Jesus, that nothing is defiling in itself, except as it is defiling to the man who considers it so. If your brother is being injured because you eat certain food, then you are no longer living in accord with the law of love. Do not let the food you eat ruin that man for whom Christ died. So do not let what is right with you become a cause of reproach, for the Kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy through the Holy Spirit. He who serves Christ in this way pleases God and wins the approval of man.

Therefore we must aim at whatever makes for peace and mutual building up of character. Do not tear down the work of God for the sake of food. All foods are ceremonially clean, but it is wrong for one man through what he eats to become a hindrance to another. The right course is to abstain from meat or wine or from any food that is a hindrance to your brother.

You are to keep your own conviction on the matter as something between yourself and God. Fortunate is the man who has no misgivings about what he allows himself to do. If he had doubts about eating and yet eats, he is already condemned, for he did not do so as a result of conviction. Everything that is not done with a clear conviction is a sin.

152. THE CHRISTIAN SPIRIT OF HELPFULNESS

We who are strong ought to bear with the scruples of those who are weak, and not seek to please ourselves. Each of us should please his neighbor so as to develop in him all that is good. This is our duty, for even Christ

did not please himself, but, as is written, 'The reproaches of those who reproached thee have fallen on me.' What was written of old was written for our instruction, that we through patient endurance and the help afforded by the scriptures might have hope.

May the God who gives us patient endurance and help grant that you may live in such harmony with one another, in accordance with the example of Christ Jesus, that you may unite in singing praise to God the Father of our Lord Jesus Christ. Therefore welcome one another, as Christ has welcomed you, that you may increase the glory of God.

May the God in whom you hope so fill you with continual joy and peace as a result of your faith that you will overflow with hope through the power of the Holy Spirit.

I am convinced from personal knowledge, my brothers, that even as it is you are already full of kindness and replete with all knowledge and well able to warn one another. Yet by way of refreshing your memory I have written with a certain boldness in some parts of this letter by virtue of my divine commission as a priest of Jesus Christ to proclaim God's good news to those who are not Jews, that they may become an offering acceptable to him and pure through the Holy Spirit. I therefore have a right to be proud of the work which through Christ Jesus I have done for God, though I will not presume to speak of anything except what Christ has accomplished through me in securing the obedience of the foreign peoples through my words and deeds, by means of signs and miracles and by the power of the Holy Spirit. The fact is that from Jerusalem and then as far as Illyricum I have fully proclaimed the good news about Christ. But my ambition has always been to proclaim this good news only where Christ's name was

not already known, for fear I should be building on a foundation laid by another man.

This is why I have been so often prevented from visiting you. But now, as I have no longer opportunity for work in these regions, and having for several years been longing to visit you when I go to Spain, I am hoping to see you on my way there and to be sent on my journey by you after I have first enjoyed being with you for a time. But now I am on my way to Jerusalem to perform a service for God's people; for Macedonia and Greece have kindly decided to make a contribution to the poor Christians at Jerusalem.

I entreat you then, brothers, in the name of our Lord Jesus Christ and by the love which his Spirit inspires, join me in earnest prayer to God in my behalf. Pray that I may be delivered from those in Judea who refuse to believe in Jesus, that my mission to Jerusalem may prove acceptable to God's people, and that I may by God's will come to you joyfully and find rest with you.

May the God who gives peace be with you all. Amen.

153. A LETTER OF INTRODUCTION AND GREETING

Let me introduce our sister Phœbe, a deaconess of the church at Cenchreæ that you may receive her as a fellow Christian in a manner worthy of God's people, and may assist her in any way that she may need your help. I ask it because she herself has been a help to many, including myself.

Give my greetings to Prisca and Aquila, my fellow workers in the cause of Christ Jesus, who risked their lives for me. I thank them, and not only I but all the non-Jewish churches as well. Also give my greetings to the church which meets in their house. Greet my be-

loved Epænetus, who was the first in the province of Asia to be won to Christ. Greet Mary, who has worked hard for you. Greet Andronicus and Junius, my fellow countrymen and fellow prisoners. They are men of note among the apostles and they have been Christians longer than I. Greet Amplias, my beloved fellow Christian. Greet Urbanus, our fellow worker in the cause of Christ, and my beloved Stachys. Greet that tried and tested Christian Apelles. Greet those who belong to the household of Aristobulus. Greet my fellow countryman Herodion. Greet those members of the household of Narcissus who are Christians. Greet Tryphæna and Tryphosa, who work hard in the Master's cause. Greet the beloved Persis. She has labored well for the Lord. Greet that worthy Christian Rufus and his mother, who has also been as a mother to me. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers associated with them. Greet Philologus and Julia, Nereus and his sister, Olympas, and all God's people who are with them. Greet one another with a holy kiss. All the churches of Christ salute you.

Brothers, I entreat you to be on your guard against those who stir up dissensions and put hindrances in your way contrary to the teachings which you have learned. Avoid them. Such people are not servants of Christ our Master, but are slaves of their own base desires, and with their plausible and pious talk they deceive the unwary.

Every one has heard of your loyalty; therefore I rejoice over you. Still, I wish you to be wise in your search for what is good and innocent in regard to evil. The God of peace will soon crush Satan under your feet!

The grace of our Lord Jesus Christ be with you.

Timothy, my fellow worker, sends his greeting to

you; so do my fellow countrymen Lucius, Jason, and Sosipater.

I, Tertius, who write the letter, greet you in the name of the Lord.

Gaius, my host and host of the entire church, greets you. Erastus, the city treasurer, salutes you, as does brother Quartus.

PHILEMON

154. AN APPEAL TO CHRISTIAN CLEMENCY AND CONSIDERATION

Paul, a prisoner of Jesus Christ and Timothy our brother to our beloved fellow worker Philemon, to our sister Apphia, to our fellow soldier Archippus, and to the church which meets in your house. May grace and peace be granted you all from God our Father and the Lord Jesus Christ.

I always give thanks to my God when I mention you in my prayers, for whenever I hear of your love and loyalty to the Lord Jesus and to all his people I pray that as they share your faith they may gain a practical knowledge of all the good we enjoy through our relations to Christ. For I have had great joy and comfort in your love, my brother, because the hearts of God's people have been refreshed by you.

Therefore, although with Christ's authority I feel quite free to prescribe what you should do, I prefer to appeal to you on the ground of love. So as Paul, the old man, who is now a prisoner for Christ Jesus, I appeal to you on behalf of my child Onesimus, who through my instrumentality was born into the Christian life during my imprisonment. At one time you found him inefficient, but now true to his name he is useful both to you and to me. I am sending him back to you, though it is like tearing out my very heart. I would have kept him with me, that he might have served me in your behalf during my imprisonment for the good news, but I was unwilling to do so without your consent, so that your kindness should not be compulsory but voluntary.

Perhaps it was for this very reason that he was separated from you for a while, that you might receive him back forever, no longer a slave but as something far more than a slave—a brother especially dear to me but even dearer to you both as a man and as a fellow Christian! So if you regard me as your comrade, receive him as you would me; and if he has done anything dishonest or owes you anything, put that down against my account. I, Paul, write this with my own hand, 'I will repay it in full,' not to remind you of the fact that you owe me in addition your very soul. Yes, brother, let me have some return from you for bringing you to the Lord. Refresh my heart by your Christlike spirit.

I write you, relying on your compliance with my wishes, knowing that you will do even more than I ask. At the same time prepare a lodging place for me, for I hope that in answer to your prayers I may be permitted to visit you.

Epaphras, my fellow prisoner in Christ, salutes you, as do also Mark, Aristarchus, Demas, and Luke, my fellow workers.

May the love of our Lord Jesus Christ be with your spirit. Amen.

COLOSSIANS

155. THE FOUNDATION OF THE CHRISTIAN LIFE

Paul, an apostle of Christ Jesus by the will of God, and Timothy, our brother, to the devoted and faithful Christian brothers at Colossæ. May love and peace be granted to you from God our Father.

We always give thanks to the God and Father of our Lord Jesus Christ when we pray for you, for we have heard of your faith in Christ Jesus and of your love for all God's people because of the hope awaiting you in heaven. You first heard of this hope in the true message of good news which has come and is present with you as it spreads throughout all the world bearing fruit and growing. It has also borne fruit among you from the day you learned to know what God's love really is. That is just what you learned from our beloved fellow servant Epaphras, who is a faithful minister of Christ in your behalf. He also has informed us of the love which the Spirit has inspired in you.

I want you to know how anxiously I strive in your behalf and for the brothers in Laodicea and for all the others who have never seen me, that they may be strengthened in faith and united in love, and that with all the wealth of conviction that comes from insight they may know the secret of God, which is Christ, in whom all the treasures of wisdom and knowledge are hidden.

I say this to prevent your being misled by any one with plausible arguments, for although I am absent in the body I am with you in spirit, and I rejoice to see your well-ordered organization and the firm front presented by your faith in Christ.

So then, as you received Christ Jesus as your Lord, live in union with him, remain rooted in him, be built up through him, confirmed in the faith as you have been taught it, and filled to overflowing with gratitude. Take care that no one carries you away captive by his philosophy or misleading theory, based on human tradition or on a belief in the elemental spirits of the world and not on faith in Christ. For it is in Christ that the entire fulness of the divine nature dwells embodied, and you share this with him.

156. THE NEW LIFE

If you have been raised to life with Christ, seek those things which are above, where Christ is seated at the right hand of God. Fix your thoughts on the things that are above, not on those that are on earth, for you have died and your life is hidden with Christ in God. When Christ, who is our life, appears, then you will appear with him in glory.

Put to death the expressions of your lower nature, such as sexual vice, impurity, passion, evil desire, and greed, which is a form of idolatry. These are the sins that bring down God's wrath, and you also were once addicted to them when you lived under their influence.

But now also lay aside all such things as anger, rage, ill-will, slander, and abusive language. Do not lie to one another, for you have stripped off the old nature with its practices and have put on the new nature, which with increased knowledge is being made anew in the likeness of its Creator.

In that new life there is no distinction between Greek and Jew, ritualist and non-conformist, barbarian, Scythian, slave, and free man, but Christ is everything and in all of us.

Therefore as God's chosen people, consecrated and beloved, be clothed with compassion, kindness, modesty, gentleness, patience. Bear with one another, and if any one has cause for complaint, forgive the offender. Even as the Master forgave you, so you too must forgive. Above all, you must love, for that is the perfect bond of union. Also let the peace which Christ gives reign supreme in your hearts; for that is why you have been called to be members of the one body. Also be thankful.

Let the teachings of Christ dwell within you with all their wealth of wisdom. Teach and train one another by means of psalms, hymns, and spiritual songs. Praise God with thankful hearts, and whatever you say or do, do all in the name of the Lord Jesus, and through him give thanks to God the Father.

157. PERSONAL GREETINGS

Devote yourselves to prayer, keeping alive your enthusiasm for it by thanksgiving. At the same time pray that God may open a way for me to preach the truth revealed in Christ for which I am in custody, in order that I may make it clear as I should. Act with wisdom in your relations to the outside world, making the most of your opportunities. Let your conversation always be kindly, yet seasoned as it were with salt, that you may know how to give each man a proper answer.

Tychicus, our beloved brother and faithful assistant and fellow servant of the Lord, will give you information about all my affairs. It is for this reason that I am sending him to you, to let you know all about me and to encourage you. He is accompanied by that faithful and beloved brother Onesimus, your fellow townsman. They will inform you about everything here.

Aristarchus, my fellow prisoner, sends his greeting to you; so does Mark the cousin of Barnabas. You have received instructions as to him; if he comes to you give him a welcome. Jesus, who is called Justus, also sends his greetings. These are the only converts from Judaism who have worked loyally with me for the Kingdom of God, and they have been a great comfort to me.

Epaphras, who is one of you, sends his greetings. He is a servant of Jesus Christ and is always earnestly praying that, whatever may be God's will for you, you may stand firm like mature Christians whose faith rests on conviction. I can testify to the deep interest he takes in you and in the Christians at Laodicea and Hierapolis.

Luke, the doctor whom we all love, and Demas send their greetings to you. Give my greetings to the brothers at Laodicea and to Nympha and to the church which meets at her house.

When you have read this letter, see that it is also read in the church of the Laodiceans; also that you read the letter that reaches you from Laodicea. And tell Archippus, 'See that you fully discharge the duties of the office that you have received in the Master's service.'

The salutation is in my own handwriting: 'From Paul. Remember me in my imprisonment. God's blessing be with you.'

EPHESIANS

158. CHRIST'S WORK FOR MANKIND

Paul, an apostle of Jesus Christ, by the will of God, to his people who believe in Christ Jesus. May God our Father and the Lord Jesus Christ bless you and give you peace.

Blessed be the God and Father of our Lord Jesus Christ, who through Christ has blessed us from on high with every spiritual blessing. God before the creation of the world chose us that we through Christ might be pure, irreproachable in his sight, having destined us according to his judgment and purpose to be his sons through Jesus Christ.

For it is because of God's loving-kindness that you have been saved by faith. This is not your own doing but God's gift; it is not the result of what you have done—for fear any one should boast. For he has made us what we are, through union with Christ Jesus, for the good work which God has prepared for each of us to do.

Remember then that once you who were not Jews were separated from Christ, aliens to the commonwealth of Israel, and with no share in the covenants based on divine promises and no hope and no God in the world. But now through union with Christ Jesus you who were once far away have been brought near by the shedding of his life-blood. For he is our peace; he united the two divisions of mankind and broke down the barriers that kept them apart. During his life on earth he set aside the law with its explicit demands, so as to make peace by

creating out of these two divisions, through union with himself, a new mankind. Thus in himself through his death on the cross he put an end to that feud by reconciling Jew and alien to God in one body. So he came to proclaim good news of peace to you of alien races who were far away and to the Jews who were near, for it is through him that we both, united by one Spirit, have free access to the Father.

Now therefore you are no longer strangers and foreigners, but fellow citizens with God's people and members of his household. You are a building reared on the foundation laid by the prophets and apostles with Christ Jesus himself as the corner-stone. In union with him the whole structure is closely bound together and will grow into a sacred temple. In union with him you also are being built up together to become through the influence of his Spirit a dwelling-place for God himself.

For this reason on bended knee I pray the Father, from whom every family in heaven and on earth derives its name, to grant that according to the wealth of his glorious might he may through his Spirit strengthen you with power in your innermost being. I pray that through faith Christ may dwell in your hearts; that you may be so firmly rooted and founded in love, that you may be able with the rest of God's people to apprehend and understand the breadth and length, the height and depth of the love of Christ which surpasses all knowledge, and that you may be as filled with love as God himself.

Now to him who is able to do far more than we ever ask or imagine by virtue of his power to work within us, to him be the glory through the church and through Christ Jesus from age to age throughout all generations. Amen.

159. CHRISTIAN LIVING

I therefore, a prisoner in the Master's cause, entreat you to live a life worthy of the call which you have received, with perfect modesty, gentleness, and patience, bearing lovingly with one another and earnestly striving to preserve by the bond of peace the unity which the Spirit has given us. There is one body and one Spirit, as when you were called you had one hope held out to you. There is one Lord, one faith, one baptism, one God and Father of all, who is over us all, acts through us all, and is in us all. But each of us has been favored according to the gift that Christ has given to each.

He gave to some ability to be apostles, some to be preachers, some to be missionaries, some to be pastors and teachers, that they may prepare his people for service, that they may build up the body of Christ until we all, through the unity of the faith and the knowledge of God's Son, attain perfect manhood and the mature standard of perfection of Christ himself. Then we shall no longer be immature, blown from our course and carried away by every changing form of teaching, through men's deceit and unscrupulous devices that mislead, but loyal to the truth and influenced by love, we shall grow into complete union with Christ who is our head. Through contact with him the whole body is joined and knit together by its every joint, and through the activity of the several parts it grows until it is fully developed by means of love.

Do not let the sun go down upon your wrath, and give no opportunity to the devil to tempt you. Let the thief steal no longer; rather let him toil with his hands at honest work so as to have something to share with the needy. Let no vile words pass your lips but only such as shall be helpful to the occasion, that they may prove

a blessing to those who hear them. Do not distress God's Holy Spirit which you have received as a seal to identify you as his until the day of redemption. Drop all bitter feeling and passion and anger, and loud, insulting language, as well as all malice.

Be kind to one another, be tender-hearted, forgiving one another, even as God through Christ has forgiven you. Therefore imitate God as his dear children, and lead lives that are governed by love, as Christ also loved you and gave himself as a fragrant offering and sacrifice to God.

Be exceedingly careful then about the life you lead. Do not act like fools but as sensible men, making the most of every opportunity, for these are evil days. Do not show yourselves senseless, but understand what is the Lord's will. Be not intoxicated with wine—that is dissoluteness—but be filled with God's Spirit. Sing together psalms and hymns and sacred songs, heartily praising the Lord with words and music, and always giving thanks for everything to our God and Father in the name of our Lord Jesus Christ.

160. LOVE AND CO-OPERATION

Be submissive to one another out of reverence for Christ. Wives, be submissive to your own husbands as to the Master, for the husband is head of the wife, even as Christ also is the head of the church, for he is the Savior of the body of believers. And as the church is submissive to Christ, so wives are to be submissive to their husbands in every respect. Husbands, love your wives as Christ also loved the church and gave himself up for her. Let each one of you love his wife as he does himself, and the wife—let her see that she reveres her husband.

Children, obey your parents as you would the Lord, for this is right. 'Honor your father and mother' (the first commandment with a promise), 'that it may be well with you and that you may live long upon the earth.' And you fathers, do not irritate your children, but bring them up in the knowledge of the Lord through instruction and counsel.

Servants, be obedient to those who are your masters here on earth with the same respect and eagerness to please and honesty of purpose as you would show to Christ himself. Not merely while being watched, as though you were trying to please men, but as servants of Christ, doing God's will from the heart, cheerfully perform your service as though to the Lord and not to men, with the knowledge that every one, whether he be slave or free, will be rewarded by the Lord for the good he has done.

And as for you masters, treat your servants in a similar manner. Cease threatening them, for you know that both you and they have a Master in heaven, and that there is no partiality with him.

161. GOD'S VALIANT KNIGHT

Finally, be strong in the Lord and in the power which comes from his might. Put on the complete armor of God so that you may be able to withstand the stratagems of the devil. For our struggle is not with flesh and blood but with the despoticisms, the authorities, and the forces which dominate this dark world, with the unseen spiritual hosts of evil arrayed against us.

So take up the complete armor of God, that when the evil day comes you may be able to withstand, and having overcome all attacks to hold your ground. Stand therefore, girded with the belt of truth, put on the

breastplate of righteousness, and have your feet shod with readiness to proclaim the good news of peace. In addition to all these, take the shield of faith by which you will be able to quench all the flaming darts of the evil one. Take the helmet of salvation and the sword given by the Spirit, which is the message of God. Pray with unceasing prayer and entreaty on every fitting occasion as the Spirit prompts, and be alert to seize each opportunity to do so. Also pray in behalf of all God's people and in my behalf also, that when I am allowed to speak, words may be given me, so that I may fearlessly make known the revelation of the good news for which I am an ambassador in chains, and that I may have the courage to speak as I should.

Peace and love with faith be to the brothers from God the Father and Jesus Christ. May God's blessing through eternity be with all who love our Lord Jesus Christ.

PHILIPPIANS

162. THE JOY AND CONTENTMENT OF THE AGED PRISONER

Paul and Timothy, servants of Jesus Christ, to all of Christ's followers throughout Philippi, as well as to the ministers of the church and their assistants. May love and peace be granted you from God our Father and the Lord Jesus Christ.

I thank God every time I think of you. In every prayer that I offer for you all I always pray with joy because of your co-operation in proclaiming the good news from the first day it was preached among you to the present, being confident that he who began the good work in you will go on to perfect it until the day when Jesus Christ will appear. It is only right for me to cherish such thoughts for you all, because I have you in my heart and you all share the same divine blessing with me in my imprisonment and in the defense and establishment of the good news.

God is my witness how I yearn for you all with the tenderness of Jesus Christ himself. I pray that your love may become richer and richer in knowledge and in perfect insight, so that you may be able to make right distinctions in order that you may be pure and blameless in character when Christ appears. Thus you will be filled with the fruits of that righteousness which comes through Jesus Christ and so glorify and praise God.

Now I would have you know, brothers, that the experiences that have befallen me have really tended to promote the good news; not only in the whole of the Imperial Guard, but everywhere else it is generally known that I am imprisoned because of Christ; and

most of the Christian brothers have gained greater confidence in the Lord as a result of my imprisonment, and now venture to speak God's message fearlessly.

Some indeed proclaim Christ in a spirit of envy and strife, while others do it out of good-will. The latter are prompted by love toward me, knowing that I am placed here to defend the good news. The others are moved to preach Christ by selfish or mixed motives, thinking to make trouble for me in my imprisonment. But what of it! I am only glad that Christ is proclaimed no matter how, whether with insincere or sincere motives, and I rejoice over that. Yes, and I will continue to rejoice because I know that as a result of these troubles I shall be saved through your prayers and through the gift of the Spirit of Jesus Christ. This will be the fulfilment of my earnest expectation and hope that I may never have cause for shame, but that now as always by my absolute fearlessness Christ may be honored in my person, whether I live or die. For me to live is Christ and to die is gain. But if to live means fruitful labor, I do not know which I prefer. I am in a dilemma. I have a strong desire to depart and be with Christ, for that is by far the better. But for your sake it is more necessary that I should continue to remain here in the body. Being sure of this: I know that I shall live and remain near you all to promote your advancement and joy in the faith, so that in Christ Jesus your reason for pride will become even greater as a result of my being with you.

163. FIDELITY TO JESUS' IDEALS

Only let your manner of living be worthy of the good news of Christ, so that whether I come to see you or remain away I may hear that you are standing firm and

united, striving for the faith inspired by the good news, not being frightened by your opponents, for your fearlessness is a sure sign to them of destruction, but to you a proof from God that you will be delivered. For you have the privilege not only of believing in Christ, but also of suffering for his sake by engaging in the same struggle in which you once saw me and now hear that I am engaged.

If, therefore, there is any comfort in believing in Christ, if there is any consolation in love, if there is any common sharing of the Spirit, if you have any tenderness and pity, make my happiness complete by living in harmony with the same spirit of love, one in heart and animated by one spirit. Never be partisan nor vain, but let each modestly regard the other as better than himself, and look attentively after the interests of others as well as his own.

Let the same spirit be in you as was in Christ Jesus, who though divine by nature did not regard equality with God as a prize to be held fast, but divested himself of his glory and assumed the form of a servant and became like men. Appearing in human form, he humbled himself by submitting even to death—yes, to death on the cross! In consequence of which God raised him to the highest place and bestowed on him the name which is supreme above all other names, so that in adoration of the name of Jesus all beings in heaven, on earth, and underneath the earth should bend the knee, and every tongue should confess that Jesus Christ is Lord to the glory of God the Father. So then, my dear brothers, as you always have been obedient, and not simply when I was present, now therefore all the more in my absence work out your own salvation with reverence and humility, for it is God who is developing in you both the will and the ability to carry out his good pleasure.

Do all things without grumbling and questioning, that you may become irreproachable, true children of God in the midst of a deceitful and corrupt generation, where you will appear as bright stars in a dark world, offering to them the message of life, so that I shall have reason to boast when Christ appears that I have not run my race in vain nor labored in vain. Even if my own blood should be poured out as a libation, in addition to the sacrifice of faith and service which you are offering to God, I rejoice and rejoice with you all, and you likewise must rejoice and rejoice with me.

But I hope, if the Lord permits, to send you Timothy before long that I too may be cheered by news about you. I have no other one like him who will take a genuine interest in you, for every one is looking out for his own interests, not those of Christ Jesus. But you know how Timothy has stood the test, how like a son working with his father he has served with me in spreading the good news. So I hope to send him shortly, as soon as I see how it will go with me; though I am confident, as one who trusts in the Lord, that I myself will come to you before long.

164. THE HAPPINESS OF JESUS' LOYAL FOLLOWERS

As for the rest, my brothers, rejoice in the Lord. It is not irksome for me to write these warnings to you, and for you it is safe. Look out for these dogs, these wicked workmen, these who mutilate themselves. For we are the true circumcision, we who worship God in spirit, we who take pride in Christ Jesus and rely upon no outward symbols; although I myself might rely upon outward symbols if I chose. If any one thinks that he can rely on these, I can far more. I was circumcised when I was eight days old; I belong to the race of Israel and to

the tribe of Benjamin. I am a Hebrew, the son of Hebrew parents. As regards the law I was a Pharisee, in point of zeal a persecutor of the church, faultless according to the standard of legal righteousness.

All that I once counted as gain I now for Christ's sake count as loss. Indeed, I count everything as loss compared with the far greater value of knowing Christ Jesus my Lord. For his sake I have lost everything and count it all mere refuse, if I can but gain Christ and be found united with him; for I possess no legal righteousness of my own but only the righteousness which comes through faith in Christ—that which is derived from God and rests upon faith. I would know Christ and the power of his resurrection and the fellowship of his suffering; and by dying as he died, it may be that I too may attain the resurrection from the dead.

Not that I have already attained this, nor am I already perfect, but I press on in the hope that I may lay hold of that for which also Christ laid hold of me. Brothers, I do not consider myself as having yet attained it; but one thing I do, forgetting the things that lie behind and stretching forward to those that lie before me, I press on toward the goal for the prize of that high destiny to which God through Christ Jesus is calling me.

Let all of us, therefore, who are mature hold these views, and if any of you think otherwise God will make this also clear to you. Nevertheless we must order our lives by the truth to which we have already attained. Accordingly, my dear brothers, whom I long to see, you who are my joy and crown, you must stand firm in the Lord, my dear friends.

I entreat Euodia and entreat Syntyche to think in harmony as Christian sisters ought. Yes, and I also beg of you, Synzygus [yoke-fellow], so justly named,

lend a hand to these women who have toiled at my side as we have proclaimed the good news, along with Clement and the rest of my fellow workers whose names are in the book of life.

Rejoice in the Lord always. Again, I say, rejoice. Let your forbearance be known to all men. The Lord is coming quickly. Do not be anxious but always make your requests known to God in prayer and supplication with thanksgiving; so shall the peace of God, which is beyond all human understanding, keep guard over your hearts and your minds in union with Christ Jesus.

Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is of good repute, if there be any virtue or anything worthy of praise, consider the value of these things. Practise also what you have learned and received and heard and seen in me, and then the God of peace will be with you.

165. PAUL'S GRATITUDE TO THE PHILIPPIAN CHRISTIANS

I consider it necessary to send to you at once Epaphroditus, my Christian brother, my fellow worker, my fellow soldier and the messenger whom you sent to minister to my needs, for he is longing to see you all, and he has been distressed because you heard that he was ill. It is true that he was ill almost to the point of death; but God had mercy on him, and not only on him, but on me also that I might not have one sorrow upon another. So I am especially eager to send him that when you see him again you may rejoice and that I may have less sorrow. Welcome him then as a Christian brother, with hearts full of joy, and hold men like him in the highest honor, for he nearly died in the service of Christ

by risking his life in trying to make up for the services you were unable to render me.

It is a great source of joy to me as a Christian brother that now at length you have revived your thoughtfulness of me. Indeed, you have always been thoughtful, but you lacked opportunity. Not that I speak of want, for I have learned wherever I am to be content. I know how to live in humble circumstances; I know, too, how to live in prosperity. I have learned in all circumstances the secret of life, both of plenty and of hunger, of prosperity and of want. I can do everything in him who strengthens me.

Nevertheless you acted nobly in sharing my affliction. You Philippians well know that when first the good news was proclaimed, after I left Macedonia, no church but yours became a partner with me as far as giving and receiving are concerned. Even when I was in Thessalonica more than once you sent money for my needs. It is not the gift I am seeking, but the reward that is accumulating to your credit! I have enough of everything, and more than enough. I am amply supplied by what I received from you through Epaphroditus. It is like fragrant incense, a sacrifice acceptable and well pleasing to God. My God will supply your every need out of his glorious wealth in Christ Jesus. Now to God our Father be glory forever and ever. Amen.

Greet every one of God's people in Christ Jesus. The brothers who are with me send their greetings. All of God's people greet you, especially those who are of the imperial household. The love of the Lord Jesus Christ be with your spirit. Amen.

II TIMOTHY

166. PAUL'S LAST WORDS

Paul, an apostle of Christ Jesus by the will of God, commissioned to proclaim the life that comes through Christ Jesus, to my beloved son Timothy. May love, mercy, and peace be granted you by God the Father and Christ Jesus our Lord.

I thank the God of my forefathers, whom I worship with a clear conscience, as I constantly remember you in my prayers. Whenever I recall your tears, I long night and day to see you that my joy may be complete. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois, and then in your mother Eunice, and which now, I am sure, dwells in you.

For this reason I would remind you to rekindle the divine gift which you received through the laying on of my hands. For God has not given us a cowardly spirit, but a spirit of power and love and self-control. Do not then be ashamed to testify for our Master, and do not be ashamed of a prisoner of the Lord like me, but share with me in suffering for the good news as God gives you the opportunity.

Of that good news I was appointed a herald and an apostle and a teacher; that is the reason why I suffer. But I am not ashamed of it, for I know in whom I have put my trust, and am certain that he is able to guard what I have intrusted to him until the day that he shall appear.

May the Lord show mercy to the household of Onesiphorus, for often he cheered me up and was not ashamed of my chains. On the contrary, when he

reached Rome he searched for me earnestly and found me.

Already my life-blood is poured out and the time of my departure has come. I have fought the good fight, I have finished the course, I have kept the faith. Now the crown for right-doing awaits me which the Lord, the righteous judge, will give to me on that day, and not to me only but to all who have loved and longed for his appearing.

Earnestly endeavor to come to me soon, for Demas because of his love for this world has deserted me and gone to Thessalonica. Crescens has gone to Galatia and Titus to Dalmatia. Luke is the only one with me. Stop for Mark on your way and bring him with you, for he is useful to me in my work. I have sent Tychicus to Ephesus. When you come, bring the cloak I left in Troas with Carpus, also my books and especially the parchments.

Alexander the metal-worker showed much ill-will toward me. The Lord will repay him for what he has done. You also must be on your guard against him, for he is strongly opposed to our teachings.

The first time I had to defend myself no one stood by me, but they all deserted me. May it not be counted against them. But the Lord stood by me and gave me strength so that through me the good news was proclaimed, and all the foreign peoples heard it, and I was rescued from the mouth of the lion. The Lord will deliver me from every evil attack and bring me safe into the heavenly Kingdom. To him be the glory forever and ever! Amen.

LATER WRITINGS

I PETER

167. THE CHRISTIAN HOPE OF SALVATION

Peter, an apostle of Jesus Christ to God's chosen people, the exiles scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. May abundant love and peace be granted to you.

Blessed be the God and Father of our Lord Jesus Christ, who in his great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance immortal and undefiled, that will not fade away. It is kept in heaven for you who are guarded by the power of God through faith, awaiting a salvation which is ready to be revealed at the last hour.

Rejoice therefore in this fact, even though now for a short time it may be necessary for you to suffer various trials. This suffering is in order that your attested faith (which is far more precious than gold which perishes and yet is tested by fire) may win praise and glory and honor at the reappearing of Jesus Christ. Him you love, although you have not seen him. Though at present you cannot look upon him, you nevertheless believe in him, and you will rejoice with an unspeakable and triumphant joy when you obtain, as the result of your faith, the salvation of your souls.

As by your obedience to the truth you have purified

your lives so that you feel a brotherly love that is sincere, love one another intensely with all your hearts; for you have been born again, not of mortal but of immortal seed through God's ever-living and enduring message. So put away all malice, all deceit and insincerity and envy and slander of every kind. Like newly born children thirst for the pure, spiritual milk that thereby you may grow until you attain salvation.

168. THE RESPONSIBILITIES OF GOD'S PEOPLE

You are a chosen race, a royal priesthood, a holy nation, a people who belong to God, that you may proclaim the goodness of him who called you out of darkness into his marvellous light. Once you were not a people, but now you are God's people. Once you had not found his mercy, but now you have found it.

Dearly beloved, I entreat you as exiles and pilgrims not to indulge the lower passions which wage war upon the soul. Conduct yourselves properly before the heathen, so that, although they now defame you as evil-doers, they may praise God on the day of judgment, because they see your good deeds.

Submit for the Lord's sake to every human authority, whether it be the Emperor as supreme or governors sent by him to punish evil-doers and to encourage those who do what is right. For it is God's will that by doing what is right you should silence the ignorant charges of foolish people. Be free men, but do not make your freedom an excuse for misconduct; rather be God's servants. Show honor to every one, love the brotherhood, reverence God, honor the Emperor.

Finally, you must all be united, sympathetic, kind to the brothers, tender-hearted, humble, not paying back evil for evil, nor abuse for abuse, but on the contrary

giving a blessing in return, for to this you were called: to bless others and inherit God's blessings.

Let him who would live long,
And enjoy a good life,
Keep his tongue from evil,
And his lips from deceitful words;
Let him turn from evil and do good,
Let him seek peace and pursue it.

169. THE CHRISTIAN HOUSEHOLD

Household servants, be submissive to your masters with due respect not only to those who are kind and considerate, but also to those who are unjust, for it is a virtue when from the sense of duty to God one patiently endures the pain of suffering unjustly inflicted. For what credit is there in enduring punishment for having done wrong? But if when you do right and suffer for it, you bear it patiently, this counts as a virtue in God's sight.

It is for this that you were called, for when Christ suffered for you he left an example and you should follow in his footsteps. He committed no sin and taught only the truth. He was reviled and made no retort. He suffered and never threatened, but left everything to God who judges justly. He it was who bore the burden of our sins in his own body on the cross, that we might break with these sins and live uprightly. Because he was beaten and bruised you have been healed, for you were going astray like sheep, but now you have come back to the Shepherd and Guardian of your souls.

In the same way, you wives must be submissive to your husbands, so that even if some do reject God's message they may nevertheless be won over by the conduct of their wives, when they see how reverent and

chaste it is. Do not adorn yourselves merely on the outside, with braids of hair and ornaments of gold and changes of dress, but within with the imperishable beauty of a gentle and tranquil spirit which is of supreme value in God's sight.

In the same way, that your prayers may not be hindered, you husbands must be considerate in your relations with your wives, for they are physically weaker than you, and yet they are joint heirs with you of the gift of life.

170. STEADFASTNESS IN THE HOUR OF STRESS

Who can harm you if you are eagerly striving for what is good? Even if you suffer for the right you will be happy. So have no fear of men's threats nor be troubled, but in your hearts revere Christ as your Lord. Always be ready with a reply to any one who asks from you a reason for the hope you cherish; but answer gently and reverently, keeping a clear conscience, so that when you are attacked, those who slander your good Christian conduct may be put to shame. For it is better for you to suffer for doing right, if that be God's will, than for doing wrong. Christ also died once for all for your sins, the just for the unjust, that he might bring you to God.

Therefore as Christ suffered in the body, you also must arm yourselves with the determination to do the same (for he who has suffered in the body has ceased to sin), that you may spend the rest of your lives in the body under the guidance not of human passions but of the will of God. It is enough to have done in the past what the heathen choose to do, living lives of licentiousness, lust, carousing, drunkenness, and illicit idolatry. They are astonished that you will not still plunge with them into the same prodigal excesses. They abuse you,

but they will have to give account for that to him who stands ready to judge both the living and the dead. And this is the reason why the good news was proclaimed to the dead as well, that after they have been judged like men in the body they may live in the spirit as God lives.

The end of all things is near. So exercise self-control and be calm, that you may attend to your prayers. Above all cherish a constant love for one another, for love covers a multitude of sins. Show hospitality to one another without grudging it. According to the gift each one has received, serve one another as good stewards of God's manifold goodness. If any one preaches, let his preaching be as the utterance of God. If any one serves, let him serve in the strength which God supplies, so that in everything God may be honored through Jesus Christ, to whom belongs the honor and the dominion forever and ever. Amen.

Beloved, do not be surprised at the fiery trials which will come to test you, as though a strange experience were happening to you; but whenever you share Christ's suffering, rejoice so that when his glory shall be revealed you may also be glad and exult. Blessed are you that you are reproached for bearing the name of Christ, for the Spirit of glory, even the Spirit of God himself, rests upon you. None of you should suffer as a murderer or a thief or a criminal, or for interfering with other people's affairs; but if a man suffers because he is a Christian, let him not be ashamed; let him rather thank God for this name. So let those who suffer in accordance with the will of God trust their souls to him, their faithful Creator, as long as they do right.

Humble yourselves then under the mighty hand of God, that he may exalt you at the proper time. Cast

all your care upon him, for he cares for you. Be calm, be watchful. Your enemy the devil is going about like a roaring lion, seeking whom he may devour. Strengthened by your faith, withstand him, for you know that your brothers in other parts of the world are passing through the same suffering. After you have suffered for a short time, the God of love from whom all help comes, who through Christ has called you to share his eternal glory, will himself make you perfect, firm, and strong. The dominion is his forever and ever. Amen.

II PETER

171. THE CHRISTIAN'S PRIVILEGES

Simon Peter, a servant and apostle of Jesus Christ, to those who through the justice of our God and our Savior Jesus Christ have been granted a faith of equal privilege with our own. May more and more love and peace be granted you as you advance in the knowledge of our Master, for his divine power has given us everything that is necessary for a life of piety through our knowledge of him who has called us by his own glorious perfection.

Through this he has given us precious and supreme promises, that by them you may escape the corruption that is in the world as a result of human passion and share in the divine nature. For this reason make it your whole concern to add to your faith virtue, to virtue knowledge, to knowledge self-control, to self-control endurance, to endurance piety, to piety brotherly kindness, and to brotherly kindness love. For if you have these virtues and they continually develop, they will prevent your being inactive or unfruitful by giving you a clear knowledge of our Lord Jesus Christ; whereas he who does not have these virtues is blind, short-sighted, and forgetful of the fact that he has been cleansed from his past sins.

For this reason, brothers, be all the more eager to make it certain that God has called and chosen you; for while you practise these virtues you will never fall, and thus you will surely be given the right to enter the eternal Kingdom of our Lord and Savior Jesus Christ.

You know that in the last day scoffers, who are guided

by their own passion, will come and scornfully inquire: 'Where is his promised advent? Ever since our fathers fell asleep everything remains exactly as it was when the world was first created.' Do not forget this fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not remiss in fulfilling his promises, as some people count remissness, but for your sakes he is long suffering; he does not wish that any should perish, but that all should be led to repent.

Therefore, beloved, having been warned beforehand, be on your guard, so as not to be led astray by the false teachings of lawless men, and so lose your own firm convictions; but grow in the love and knowledge of our Lord and Savior Jesus Christ. To him be honor both now and forever. Amen.

JAMES

172. THE TESTING OF THE CHRISTIAN'S FAITH

James, a servant of God and of the Lord Jesus Christ, to the true Israelites scattered among the nations, greeting.

My brothers, regard it as a supreme occasion for joy, when you find yourselves in the midst of various trials. Be assured that the testing of your faith develops the power of endurance; but let your endurance be a finished product, that you may be perfect and complete, lacking nothing.

If any of you lack wisdom, let him ask God who gives to all men liberally and without reproach, and it will be given him. Only let him ask with faith, with never a doubt, for the man who doubts is like a surge of the sea, driven and tossed by the winds. Let not such a man, vacillating as he is, wavering at every turn, think that he will receive anything from God.

Let a brother in humble circumstances exult when he is raised to a high position. Also let one who is rich exult in his abasement; for the rich man will pass away like the flower of the field. The sun rises with scorching heat, and the grass withers, its flower fades, and its splendor is ruined. So the rich will fade away in the midst of their pursuits.

Blessed is the man who patiently endures trial; for when he has stood the test he will receive the crown of life which is promised to all who love God. Let no man say when he is being tempted, 'My temptation is from God,' for God is incapable of being tempted to do wrong,

and he himself tempts no one. Every one is tempted when he is lured and enticed by his own desires; then desire conceives and gives birth to sin, and sin when it has come to maturity gives birth to death.

Do not be deceived, my beloved brothers. Every good gift and every perfect boon comes from above, from the Father who is the source of all light, with whom there is no variation nor shadow made by turning. He purposely gave us life through the message of truth, that we might be a kind of first-fruits among his creatures.

173. THE IMPORTANCE OF DEEDS AND NOT MERE PROFESSIONS

Know this, my beloved brothers: let every one be quick to hear, slow to speak, slow to be angered, for a man's anger does not promote the righteousness that God approves. So ridding yourselves of all that is vile and of the prevailing wickedness, receive with humility the God-implanted message that is deeply rooted in you which is able to save your soul.

Put that message in practice and do not merely hear it and deceive yourselves. For if any one hears but does not put it into practice, he is like a man who looks at his own face in the mirror, for he looks at himself, goes off, and at once forgets what he is like. But he who looks into the perfect law of freedom and continues to do so, not listening to it and then forgetting, but putting it into practice, will be blessed in what he does.

If any one thinks he is religious and does not bridle his tongue but deceives himself, his religion is worthless. Religion that is pure and stainless such as God the Father approves is this: to visit the orphans and widows in their bereavement and to keep oneself clean from the evil of the world.

My brothers, of what use is it for a man to say that he has faith if he has no deeds to show? Can his faith save him? Suppose a brother or sister is poorly clad or lacks daily food, and one of you says to them, 'Depart in peace; be warmed and well fed,' but does not give them what their body needs, of what use is that? So faith without deeds is inwardly dead.

But some one may say, 'You have faith, but I have deeds.' You show me your faith without deeds, and I will show you by my deeds what faith is! Do you believe in God? This is good as far as it goes; evil spirits also believe and shudder in terror. You wish to have a proof, O foolish man, that faith without deeds is ineffective? When our ancestor Abraham offered his son Isaac on the altar was not his righteousness proved by his deeds? So you see his faith and deeds worked together, and through his deeds his faith was made perfect. You thus observe that a man's righteousness is proved not simply by what he believes, but by what he does.

174. TRUE CHRISTIAN DEMOCRACY

My brothers, as you believe in our glorious Lord Jesus Christ, do not show partiality. For suppose a man comes into one of your meetings wearing gold rings and fine clothes, and also a poor man in shabby clothes. If you pay attention to the one who wears fine clothes and say, 'Sit here in a good seat,' and say to the poor man, 'Stand there,' or, 'Sit at my feet,' have you not introduced dissensions among yourselves and judged people by base motives?

Listen, my dear brothers: has not God chosen those who are poor according to the standard of this world to be rich in faith and to inherit the Kingdom which he has

promised to those who love him? Yet you dishonor the poor man. Is it not the rich who lord it over you? Are not they the very people who drag you into the law courts? Is it not they who scoff at the noble name you bear?

If you are really keeping the royal law according to the scriptures, which says, 'You must love your neighbor as yourself,' you are doing right; but if you show partiality you are committing a sin and stand convicted by that law as offenders.

Speak and act as those who are to be judged under the law of freedom, for a merciless judgment will be meted out to him who shows no mercy; though mercy triumphs in the face of judgment. Do not speak evil of one another, brothers; he who speaks evil of his fellow Christian or condemns him speaks evil of the law and condemns it. If you condemn the law you pass sentence upon it instead of obeying it. The only lawgiver and judge is God, who is able to save and to destroy. Then who are you to condemn your neighbor?

175. THE TEACHER'S CALLING

My brother, do not let many of you become teachers, for you know we teachers have greater responsibility. We all make mistakes; whoever does not make a mistake in speech is perfect and is able to hold himself completely in check. We put bridles into horses' mouths to make them obey us, and thus we direct their whole bodies. So with the ships; for all their size and speed when driven by strong wind they are turned by a very small rudder according to the desire of the man who directs it.

So the tongue is a small member of the body, but it can boast of great achievements! See how small a spark may set a vast forest on fire. The tongue is also

a fire. It represents the unrighteous world among our members; it defiles the entire body and sets fire to the whole circle of existence, and is itself set on fire by hell. For while all kinds of beasts and birds, reptiles and fishes may be tamed and have actually been tamed by man, no one can tame the tongue. It is an irresistible evil, full of deadly poison!

With the tongue we bless the Lord and Father, and with it we curse men made in God's likeness. Blessings and cursings come from the same mouth. My brothers, this ought not so to be. Does a fountain gush forth fresh water and brackish from the same opening? Can a fig-tree, my brothers, bear olives? Or a vine, figs? No more can salt water yield fresh.

Who among you is wise and learned? Let him show by his good conduct that his deeds are inspired by the modesty appropriate to wisdom. But if you are cherishing in your hearts fanatical zeal and selfish ambition, do not be boastful and thus prove false to the truth. That is not the wisdom which comes down from above, but is earthly, sensuous, and devilish. For wherever there are fanatical zeal and selfish ambition, there are disorder and every kind of vile deed. The wisdom from above is first of all free from these faults, then peaceable, reasonable, open to conviction, merciful, rich in good deeds, impartial, and sincere. Those who strive for peace will reap the reward of their righteous efforts in its behalf.

176. THE TRAGEDY OF STRUGGLING FOR MERELY MATERIAL THINGS

What causes quarrels and conflicts among you? Do they not arise because of your longings for pleasure which wage war within you? You crave things but

cannot get them. You murder and covet, and yet you cannot obtain what you desire. You fight and quarrel; yet you do not get what you want because you do not ask God for it. You ask, but do not receive because you ask with the wrong intention of spending it for your own pleasure. Renegades! do you not know that the world's friendship means enmity to God? Whoever then chooses to be a friend to the world makes himself an enemy to God. Submit yourselves therefore to God; resist the devil and he will fly from you. Draw near to God and he will draw near to you. Make your hands clean, you sinners, and your hearts pure, you doubters. Make yourselves wretched, mourn and lament; let your laughter be turned into mourning and your gaiety into gloom. Confess your unworthiness before God and he will raise you up.

Come now, you who say, 'To-day or to-morrow we are going to this city and will spend a year there trading and making money'—you know nothing about to-morrow! For what is the nature of your life? You are but a mist that appears for a short time and then disappears. You ought rather to say, 'If it is God's will we shall live and do this or that.' But as it is, you boast presumptuously. All such boasting is wicked. So then, if a man knows what it is right to do and does not do it, for him it is a sin.

Come now, you who are rich, lament and howl over your impending miseries. Your wealth has rotted, your clothes are moth-eaten, your gold and silver are rusted, and their rust will be evidence against you and will eat up your very flesh like fire. You have been hoarding riches in these last days. See, the wages which you have kept back from the laborers who have reaped your fields are crying out, and the outcries of the harvesters are reaching the ears of the Lord of hosts! You have

lived in luxury here on earth and given yourselves to pleasure; you have fattened yourselves as for the day of slaughter! You have condemned, you have murdered the righteous man! Does he not accuse you?

Be patient then, brothers, until the Lord comes. Above all, my brothers, do not swear either by heaven or by earth or by anything else. Let your 'yes' be simply 'yes,' and your 'no' simply 'no,' lest you incur divine judgment. Is any one of you in trouble? Let him pray. Is any one in good spirits? Let him sing praise. Is any one ill? Let him send for the elders of the church and let them pray over him, after anointing him with oil in the name of the Lord. The prayer of faith will restore the sick man; the Lord will raise him up, and even if he has committed sins, they will be forgiven.

Therefore confess your sins to one another and pray for one another that you may be cured. The prayer of an upright man exerts a powerful influence. Elijah was a man with a nature like our own, but he prayed earnestly that it might not rain, and for three years and six months no rain fell upon the earth. Then he prayed again, and the heavens gave rain and the earth brought forth its fruit.

My brothers, if any one of you strays from the truth and some one brings him back, be assured that he who brings a sinner back from the error of his way saves that man's soul from death and procures pardon for many of his own sins.

I TIMOTHY

177. THE RICHES WHICH ABIDE

Train yourselves to lead the religious life. While the training of the body is of some service, real religion is of service in all ways, for it holds the promise for this life and for the life to come. This statement is true and worthy of universal acceptance. With this aim we toil and strive, because our hope is fixed on the living God, the Savior of all men and especially of believers.

Any one who teaches other doctrines and refuses to accept the sound teaching of our Lord Jesus Christ and true religious instruction is conceited and ignorant with a morbid passion for discussion and argument. These only lead to envy, contention, recrimination, base suspicion, and constant friction between people whose minds are depraved, and who have lost all hold on truth and imagine that religion is a source of gain.

Religion is a great source of gain when it brings contentment, for we brought nothing into the world and we can take nothing out of it. If we have food and clothing, we must be content with these. Those who are eager to be rich fall into temptation and are entrapped by many foolish and harmful desires which drag men down to ruin and destruction. For the love of money is the root of all evil. In their eagerness to be rich some have wandered from the faith and have tortured their souls with many a regret.

But you, O man of God, must avoid all that. Strive for integrity, piety, faith, love, endurance, and a forgiving spirit. Fight the good fight of the faith. Win that life eternal to which you were called when you

made the good profession before many witnesses. In the presence of God who gives life to all and of Christ Jesus, who before Pontius Pilate made the good profession, I charge you to keep your commission free from stain or reproach until the appearing of our Lord Jesus Christ. This will be brought about at the appointed time by that blessed and only Sovereign, King of Kings and Lord of Lords, who alone holds immortality, who dwells in light that none can approach, whom no man has ever seen nor can see. To him be honor and everlasting power. Amen.

Charge those who are rich in this world not to be haughty nor to fix their hopes on such uncertain things as riches, but on the God who richly provides us with everything necessary for our enjoyment. Charge them to be beneficent, rich in good deeds, open-handed and generous, storing up for themselves what will prove to be a good foundation for the future, that they may secure that life which is life indeed.

HEBREWS

178. THE SIGNIFICANCE OF CHRIST'S SUFFERINGS FOR MANKIND

God, who in time past spoke to our forefathers at many times and in many ways through the prophets, has in these latter days spoken to us through a Son, whom he appointed heir of the universe and through whom he created all things. He is the reflection of God's glory and the exact image of his nature, and upholds the universe by his potent command. After he had secured our purification from sin, he took his seat on high at the right hand of Majesty. He is as far superior to angels as the name Son which he has inherited is superior to theirs.

It was indeed fitting that God, for whom and by whom the universe exists, in bringing many sons to a glorious development, should make perfect through suffering the Author of their salvation. For both he who makes them pure and those who are made pure have one common Father. That is why he is not ashamed to call them brothers. It was also necessary that he should be made like his brothers in every respect, that he might prove a compassionate and faithful high priest in all things relating to God, in order to atone for the sins of his people. For because he himself has suffered under temptation, he is able to help those who are tempted.

Son though he was, he learned by all that he suffered how to obey, and having thus been made perfect, he became for all who obeyed him the source of eternal salvation.

Since we have a great high priest who has passed into

heaven, Jesus the Son of God, let us hold fast to the faith which we have professed. For we do not have a high priest who cannot sympathize with our weaknesses, but one who has been tempted in all ways as we are, yet without sin. So let us with confidence approach the throne of love, that we may receive mercy and find spiritual strength to help us in the hour of need.

179. THE INVINCIBLE POWER OF FAITH

Now faith is the assurance that we shall receive the things for which we hope, the conviction of the reality of things we do not see. It was because of their faith that the men of old were approved by God. Through faith we perceive that the universe was perfected by God's command and that what is visible was made out of the invisible.

Through faith Abel offered God a better sacrifice than Cain, and so received the assurance that he was an upright man, for God approved of his gifts. Though dead, yet because of his faith he still speaks.

Through faith Enoch was taken up to heaven so that he did not die, and he could not be found, because God had taken him. Before he was taken to heaven he received the assurance that he was well pleasing to God; but without faith it is impossible to please him, for the man who comes to God must believe that he exists, and that he rewards those who earnestly try to find him.

Through faith Noah, having been told by God about events still unseen, in reverent obedience constructed an ark to save his household; and in doing so he condemned the world and became heir to the righteousness that comes through faith.

Through faith Abraham obeyed when he was called to go to the place which he was to receive as an inheritance,

and he set out, not knowing where he was going. Through faith he made his home in the land that had been promised to him as in a foreign country, living in tents with Isaac and Jacob, who shared the same promise with him. For he was looking for the city with firm foundations, whose architect and builder is God.

Through faith Sarah received strength to become a mother, bearing a son when she was past the age for it, because she considered that she could rely on him who gave the promise. Thus there sprang from one man, though he was physically impotent, a nation in number like the stars in heaven, countless as the sand of the sea.

All these died inspired by faith but without obtaining the promises; but they saw them from afar and hailed them, acknowledging that they were strangers and exiles upon the earth. Now people who speak thus show clearly that they are in search of a fatherland. If they had been thinking of the land that they had left behind, they would have had time to turn back; but they were really looking for a better land, that is, the heavenly. That is why God is not ashamed to be called their God, for he has 'prepared a city for them.'

Through faith Abraham, when put to the test, sacrificed Isaac, yes, was ready to sacrifice his only son, although he had received the divine promises and had been told, 'It is through Isaac that your descendants will be reckoned,' for he believed that God was able to raise men even from the dead; figuratively speaking, he did receive his son back from the dead.

Through faith also, Isaac, in anticipation of coming events, blessed Jacob and Esau. Through faith the dying Jacob blessed each of Joseph's sons as he bent over the top of his staff. Through faith Joseph, as he was dying, thought of the exodus of the Israelites and gave orders about his own bones.

Through faith Moses was hidden for three months after birth by his parents because they saw that the child was beautiful, and because they did not fear the king's decree.

Through faith Moses, when he arrived at maturity, refused to be called the son of Pharaoh's daughter, preferring ill-treatment with God's people to the short-lived pleasures of sin, counting reproach for the sake of the Christ greater riches than all the treasures of Egypt, for he was looking forward to the coming reward.

Through faith he left Egypt, not because he feared the king's wrath, but like one who saw the Invisible King he never faltered. Through faith he instituted the Passover and the sprinkling of blood, that the destroyer of the eldest sons of the Egyptians might not touch the Israelites.

Through faith the Israelites crossed the Red Sea as through dry land, and when the Egyptians tried to cross they were drowned.

Through faith the walls of Jericho fell down, after they had been surrounded but seven days. Through faith Rahab the harlot did not perish with those who were disobedient, for she had peaceably welcomed the spies.

What more shall I say? For time would fail me if I tried to tell of Gideon and Barak and Samson and Jephthah, of David and Samuel and the prophets—they who through faith conquered kingdoms, administered justice, obtained promises from God, closed the mouths of lions, quenched the power of fire, escaped the edge of the sword, in the hour of weakness were made strong, who proved valiant in war and put to flight foreign armies!

Women received back their dead restored to life; others were tortured, refusing release, that they might be raised to a better life; others stood the test of taunts

and blows, yes, even chains and imprisonment. They were stoned, they were burned, they were sawn in two, they were killed by the sword. They went about in skins of sheep and goats, destitute, persecuted, ill-treated (men of whom the world was unworthy), wandering in lonely places and among the hills, in caves and in holes in the ground. Through faith they all won God's approval, but they did not receive the promised blessing, for God had planned something better for us, that apart from us they should not attain perfection.

180. THE VALUE OF DISCIPLINE

Therefore, surrounded as we are by such a host of witnesses, let us also lay aside every handicap and the sin which clings so closely to us, and let us run with patient endurance the race that lies before us, fixing our eyes on Jesus, the Author and Perfecter of faith, who for the joy which lay before him patiently endured the cross, thinking nothing of the shame, and is now seated at the right hand of the throne of God. Therefore, think of him who patiently endured all that hostility from sinful men, in order to keep your own hearts from fainting and failing.

In your struggle against sin you have not yet resisted to the point of giving your own life. And have you forgotten the words of comfort that are addressed to you as sons?

My son, do not make light of God's discipline,
Nor faint when he reproveth you;
For whom the Lord loves he disciplines,
And chastises every child whom he receives as his own.

It is for discipline that you have to endure all this. God is treating you as sons; for where is the son who

is not disciplined by his father? If you do not have that discipline which all children share, you are not true sons. We had our earthly fathers to discipline us and we yielded to them. Shall we not then much more patiently submit to the Father of our spirits and live? For while their discipline was arbitrary and only for a short time, he disciplines us for our good that we may share his purity of character. At the time all discipline seems not pleasant but painful, yet in the end it yields to those who are trained by it the peaceful fruits of an upright life.

So put strength into your listless hands and your weak knees. Make straight paths for your feet so that the lame limb may not be crippled, but rather be restored. Make every effort to live at peace with all men, and to attain that purity without which no one will see the Lord.

Let your brotherly love continue. Never forget to be hospitable to strangers, for in this way some have entertained angels unawares. Remember the prisoners, as if you were prisoners yourselves, and those who are ill-treated, for you are still in the body.

Be free from the love of money; be content with what you have, for God himself has said: 'I will never fail you nor forsake you.' So we can confidently say,

God is my helper, I will not be afraid,
What can man do to me?

Jesus Christ is the same yesterday and to-day and forever. Through him then let us offer as our sacrifice continual praise to God, for this is the offering of those who profess faith in his name.

May the God of peace who brought up from the dead our Lord Jesus Christ, who by the blood of the eternal

covenant is the Shepherd of the sheep, fully equip you with every good thing that you may do his will; and may he develop in us that which is acceptable to him through Jesus Christ, to whom be the praise forever and ever. Amen.

THE REVELATION OF JOHN

181. THE MESSAGES OF ENCOURAGEMENT TO THE SEVEN CHURCHES

John to the seven churches in the province of Asia. May a blessing be granted you and peace from him who is and was and ever shall be, and from the seven spirits before his throne, and from Jesus Christ who is the faithful witness, the first of the dead to be born to life and the ruler of the kings of the earth.

To him who loves us and has freed us from our sins by shedding his own blood and made us a Kingdom of priests in the service of his God and Father, to him be praise and power forever and ever. Amen.

I, John, your brother who shares with you the distress, the dominion, and the patient endurance which we have through our faith in Jesus, found myself in the island called Patmos because of my loyalty to God's message and to the testimony of Jesus. On the Lord's Day I was under the influence of the Spirit, and I heard behind me a loud voice like a trumpet calling, 'Write what you see in a book and send it to the seven churches, to Ephesus and Smyrna and Pergamum and Thyatira and Sardis and Philadelphia and Laodicea.'

Then I turned to see whose voice it was that spoke to me; and on turning around I saw seven golden lamps and in the midst of the lamps One who resembled a human being clothed in a long robe and with a belt of gold around his breast. His head and hair were white as wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze melted in the furnace, his voice was like the sound of many waters. In his

right hand he held seven stars, a sharp, two-edged sword issued from his mouth, and his face shone like the sun in its full strength.

When I saw him, I fell at his feet as if I were dead; but he laid his hand on me and said: 'Do not be afraid; I am the First and the Last, I was dead but now I am alive for evermore, and I hold the keys that unlock death and hell. Therefore write down what you see and what is now and shall be hereafter. As for the secret meaning of the seven stars which you have seen in my right hand and of the seven golden lamps—the seven stars are the angels of the seven churches and the seven lamps are the seven churches.

'To the angel of the church at Ephesus write: "These are the words of him who holds the seven stars in his right hand, who moves among the seven golden lamps: I know your deeds, your toil and your patient endurance. I know that you cannot tolerate wicked men and that you have tested those who call themselves apostles, though they are not, and have found them false. I know that you are patiently enduring, and that you have borne up for my sake and have not grown weary. Yet I have this against you: you have given up loving one another as you did at first. Now remember the height from whence you have fallen; repent and do as you did at first. If not, I will come to you and remove your lamp, unless you repent. But you have this in your favor: you hate the practices of the Nicolaitans, and I hate them too. Let him who has ears listen to what the Spirit says to the churches: To him who conquers I will give the right to eat from the tree of life which is in the paradise of God."

'To the angel of the church at Smyrna write: "These are the words of him who is the First and the Last, he who died and has returned to life; I know your distress

and poverty—yet you are rich! I know how you are being slandered by those who call themselves Jews, though they are not, but are a mere synagogue of Satan. Do not be afraid of what you are about to suffer. The devil is going to put some of you in prison that you may be tested, and for ten days you will suffer. Be faithful, even if you have to die for it, and I will give you the crown of life. Let him who has ears listen to what the Spirit says to the churches: He who conquers shall not be injured by the second death.”

“To the angel of the church at Pergamum write: “These are the words of him who wields the sharp, two-edged sword: I know where you dwell, even where the throne of Satan stands, and yet you are loyal to my name and did not renounce your faith in me at the time when my witness, the faithful Antipas, was martyred in your midst at the place where Satan dwells. Let him who has ears listen to what the Spirit says to the churches: To him who conquers I will give a portion of the hidden manna, and I will give him a white stone inscribed with a new name which no man knows except the one who receives it.”

“To the angel of the church at Thyatira write: “These are the words of the Son of God whose eyes are like flaming fire and whose feet are like burnished bronze: I know your deeds, your love, your faith, your service, and your patient endurance. I know that now you are doing more than you did at first. Only hold fast to what you have until I come, and to him who conquers and does what I command until the end I will give authority over the nations, and he will shepherd them with an iron flail, shatter them like the potter’s vessel, even as I myself have received authority from my Father.”

“To the angel of the church at Sardis write: “These

are the words of him who holds the seven spirits of God and the seven stars: I know your deeds; you have the reputation of being alive, but you are dead. Awake and strengthen what is left, though it is almost dead, for I have found none of your deeds perfect in the sight of God. Therefore remember what you have seen and heard; take it to heart and repent. If you will not awake, I will come like a thief and you will not know at what hour I shall come upon you. Yet you have a few in Sardis who have not soiled their garments. They shall walk beside me in white, for they are worthy. He who conquers will be clad in white garments, and I will never blot out his name from the book of life, but I will acknowledge him openly before my Father and before his angels. Let him who has ears listen to what the Spirit says to the churches."

"To the angel of the church at Philadelphia write: "These are the words of him who is true and holy, who holds the key of David, who opens and none shall shut, who shuts and none shall open: I know your deeds. See, I have set before you an open door which no one is able to shut, for though you have little strength you have kept my teaching and have not renounced my name. Because you have kept in mind the record of my patient endurance, I will keep you safe during the hour of trial which is coming upon the whole world to test the dwellers on earth. I come quickly; hold what you have that no man may take away your crown. I will make him who conquers a pillar in the temple of my God and he shall never leave it; and I will inscribe on him the name of my God, the name of the city of my God (the new Jerusalem which comes down out of heaven from my God), and my own new name. Let him who has ears listen to what the Spirit says to the churches."

‘To the angel of the church at Laodicea write: “These are the words of the Unchangeable One, the faithful and true witness, the beginning of God’s creation: I know your deeds; you are neither cold nor hot—would that you were either cold or hot! So, because you are lukewarm, neither hot nor cold, I will spit you out of my mouth. You say, I am rich and have wealth stored up and lack nothing, and yet you do not know that you are miserable creatures, pitiful, poor, blind and naked! I counsel you to buy from me gold refined in the fire, that you may be rich, white garments that you may be clothed and hide the shame of your nakedness, and salve to rub on your eyes that you may see. I reprove and discipline those whom I love; therefore be earnest and repent. Behold I am standing at the door and knocking; if any one listens to my voice and opens the door, I will come in and dine with him and he with me. To him who conquers I will give the right to sit down with my Father on his throne. Let him who has ears listen to what the Spirit says to the churches.”’

182. THE FUTURE APPRECIATION OF JESUS’ WORK

After this I saw a door opening into heaven. And the voice like a trumpet which I had previously heard talking with me, said: ‘Come up here, and I will show you what must take place in the future.’ At once I found myself under the influence of the Spirit, and there stood a throne in heaven and One was sitting on the throne whose appearance was like a diamond or ruby. Encircling the throne was a rainbow resembling an emerald in appearance; also around the throne were twenty-four other thrones and on these thrones were seated twenty-four elders, clothed in white robes with golden crowns upon their heads. From the throne came flashes of

lightning and voices and peals of thunder, while in front of the throne were seven flaming torches which were the seven spirits of God.

In front of the throne there appeared to be a sea of glass resembling crystal. In the space about the throne and encircling it were four living creatures, and day and night they never ceased chanting:

Holy, holy, holy is the Lord God Almighty,
Who was and is and ever shall be.

Then I saw lying at the right hand of him who was seated on the throne a book, with writing both on the back and inside, that was sealed with seven seals. And I saw a strong angel proclaiming in a loud voice: 'Who is worthy to open the book and to break its seals?' But no one was worthy, either in heaven or on earth or underneath the earth to open the book or look into it. So I began to weep bitterly because no one was found worthy to open the book or look into it; but one of the elders said to me: 'Weep not; behold the Lion of Judah's tribe, the Scion of David, he has won the right to open the book and its seven seals.'

Then in the space between the throne and the four living creatures I saw a Lamb standing among the elders. He seemed to have been slain, but he had seven horns and seven eyes (they are the seven spirits of God sent forth into all the earth). And he came and took the book out of the right hand of him who was seated on the throne. And when he took the book, the four living creatures and the twenty-four elders fell down before the Lamb, each with his harp and with his golden bowls full of incense which represent the prayers of the saints. They were singing this new song: 'Thou art worthy to take the book and open its seals, for thou wast slain and

by thy blood thou hast ransomed for God men from every tribe and language and people and nation; thou hast made them a kingdom and priests for our God, and they shall reign on the earth.'

And I looked and I heard the voice of many angels around the throne and of the living creatures and of the elders, numbering ten thousand times ten thousand and thousands of thousands, crying aloud, 'Worthy is the Lamb that has been slain to receive power and wealth and wisdom and might and honor and glory and blessing.' And I heard every creature in heaven and on earth and under the earth and on the sea and all things that are in them crying, 'To him who is seated on the throne and to the Lamb, be blessing and honor and praise and dominion forever and ever!' Then the four living creatures said, 'Amen,' and the elders fell down and worshipped.

After that I saw a vast host, which no one could count, from every nation and tribe and people and language, standing before the throne and before the Lamb, clad in white robes, with palm branches in their hands. They cried aloud, 'It is to our God who is seated on the throne and to the Lamb that we owe our salvation!'

Then one of the elders turned to me and said, 'Who are these clad in white robes, and whence have they come?' I said to him, 'You know, my lord.' So he told me, 'These are the people who have come through the great persecution and have washed their robes and made them white in the blood of the Lamb. For this reason they are now before the throne of God and serve him day and night within his temple. He who is sitting on the throne will shelter them; never again will they be hungry or thirsty; never again will the sun or any scorching heat smite them, for the Lamb that stands in the space before the throne will be their shep-

herd and will guide them to fountains of living water; and God will wipe away all tears from their eyes.'

183. THE FINAL CONQUEST OF EVIL AND THE REWARD OF THE UPRIGHT

Then I saw another angel flying in mid-heaven with an eternal message of good news for the inhabitants of the earth, for every nation, tribe, language, and people. He cried aloud, 'Revere God, praise him, for the hour of his judgment has come. Worship him who made heaven and earth, the sea and the flowing springs.'

A second angel followed, crying, 'Fallen, fallen is Babylon the great, who made all nations drink the wine of passion inflamed by her vice!'

A third angel followed these, crying aloud, 'Whoever worships the Beast and his image or receives its mark on his forehead or hand shall drink the wine of God's fury which is poured out undiluted into the cup of his wrath, and shall be tortured with fire and brimstone before the holy angels and the Lamb. Here is revealed the patient endurance of God's people who keep his commands and their faith in Jesus.'

I heard a voice from heaven saying, 'Write this: "Blessed are the dead who from this hour die loyal to the Lord!" "Yes," says the Spirit, "that they may rest from their labors; for their good deeds go with them."''

Then I saw heaven open wide, and there was a white horse whose rider was called Faithful and True, for righteously he judges and makes war. His eyes are a flame of fire, on his head are many diadems, and he has a written name which none but himself knows. He is clad in a robe dipped in blood, and his name is the Wisdom of God. The army of heaven follows him on

white horses, clothed in fine linen, white and spotless. From his mouth comes a sharp sword with which he will smite the nations, and he will shepherd them with a rod of iron and tread the wine-press of the fierce wrath of God Almighty. On his robe and on his thigh his name is written:

KING OF KINGS AND LORD OF LORDS

And I saw the Beast and the kings of earth and their armies assemble to make war against him who was seated on the horse and against his army. But the Beast was seized and cast alive into the lake of fire that burns with brimstone and the rest were killed by the sword which came forth from the mouth of him who was seated on the horse.

And I saw a great white throne and One seated upon it from whose presence earth and sky fled away and were no more to be found. And I saw the dead, the great and the lowly, standing before the throne. Then books were opened; also another book, the Book of Life, was opened, and the dead were judged by what was written in the books according to what they had done. The sea gave up its dead, and Death and the Abode of the Departed also gave up their dead, and all were judged according to what they had done.

184. THE NEW HEAVEN ON EARTH

Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away and the sea was no more. And I saw the Holy City, the New Jerusalem, coming down from God out of heaven, all ready like a bride attired to meet her husband. I also heard a loud voice from the throne which said, 'Behold, God's dwelling-place is with men, and he shall dwell

among men, and they shall be his people, and God himself will be with them. He shall wipe away every tear from their eyes, and death shall be no more; neither shall there be mourning nor wailing, nor pain, for the first things have passed away.' The One who is seated on the throne said, 'Behold, I make all things new!' And he added, 'Write this: "These words are faithful and true."'

And he said to me, 'All is over! I am the Alpha and the Omega, the First and the Last. I will let the thirsty drink freely of the fountain of life. He who conquers shall obtain this, and I will be his God and he shall be my son. But as for the craven, the faithless, the abominable, the murderers, the immoral, the sorcerers, the idolaters, and liars of all kinds—their lot is in the lake which burns with fire and brimstone, which is the second death.'

I saw no temple in the city, for its temple is the Lord Almighty and the Lamb. The city has no need of the sun nor of the moon to give it light, for the glory of God illumines it and its light is the Lamb. The nations shall walk by its light and the kings of earth shall bring their glory into it. Its gates shall never be shut by day and there shall be no night there. The glory and the honor of nations shall be brought into it, but nothing unclean nor any one whose conduct is shameful or deceitful shall enter it, but only those whose names are written in the Lamb's book of life.

Then he showed me the river of the water of life, clear as crystal, flowing through the streets of the city from the throne of God and the Lamb. On both sides of the river grew the tree that gives life, which bore twelve kinds of fruit and yielded its fruit each month; and the leaves of the tree were for the healing of the nations.

Nothing that is accursed will survive, but the throne

of God and the Lamb will be in that city; and his servants will serve and worship him; they will see his face and his name will be on their foreheads. There will be no more night there, and they will have no need of the light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

And he said to me, 'Do not keep secret the prophetic words contained in this book, for the time of their fulfilment is near. He who does wrong, let him still do wrong, and he who is filthy, let him be filthy still, and he who is righteous, let him still do right, and he who is pure, let him still be pure. Know that I am coming quickly and I will bring my rewards to recompense each for what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes, that they may have a right to the tree of life and to go through the gates into the city.. Outside will be the dogs and the impostors, the immoral, the adulterers, the idolaters, and every one who loves and practises deceit.

'I, Jesus, have sent my angel to testify to you for the churches. I am the Scion and Offspring of David, the bright, the Morning Star. Both the Spirit and the Bride say, "Come." Let him who hears say, "Come." let him who is thirsty come, and whoever will, let him take of the water of life freely.'

I JOHN

185. THE CONDITIONS OF CHRISTIAN FELLOWSHIP

That you may share our fellowship, we now tell you of that which existed from the very beginning, which we have heard and have seen with our eyes and touched with our own hands, namely, the Divine Wisdom that gives Life. That Life was made visible and we saw it and bear witness to it, and now tell you of the eternal Life which was with the Father and was made visible to us, which we saw and heard. And our fellowship is with the Father and with his Son Jesus Christ. We are writing these things that our joy may be complete.

This is the message which we heard from him and now announce to you: 'God is light and in him there is no darkness at all. If we say we have fellowship with him, while we live in the darkness, we are lying and truth has no place in our hearts; but if we live in the light as he is in the light, then we have fellowship with one another and the blood of Jesus his Son cleanses us from every sin. If we say we are free from sin, we deceive ourselves and the truth has no place in our hearts. If we confess our sins, God is so faithful and just that he forgives our sins and cleanses us from all iniquity. If we say we have not sinned, we make him a liar and his message has no place in our hearts.

'My dear children, I am writing this to you that you may not sin; but if any one does sin, we have an advocate with the Father in Jesus Christ the righteous. He is himself a sacrifice made to win divine forgiveness of our sins, and not ours only but also the sins of the whole world.

‘By this we may be sure that we know him—that we obey his commands. He who says, “I know him,” but does not obey his commands is a liar and the truth has no place in his heart. But whoever obeys his message, in him love for God has really reached perfection. This is how we may know that we are united with him. Whoever professes to be united with him ought to live even as Christ lived.’

Beloved, I am not writing you a new command, but an old command which you have had from the beginning. The old command is the message which you have heard. And yet I am writing you a new command, which is illustrated both in Christ’s life and in yours, for the darkness is passing away and the true light is already shining. He who says he is in the light but hates his brother is still in the darkness. He who loves his brother remains in the light and in the light there is nothing to make one stumble. But he who hates his brother is in the darkness and walks in the darkness and does not know where he is going, for the darkness has blinded his eyes. 2 11

186. THE CHOICE BETWEEN LOYALTY TO GOD AND TO THE WORLD

My dear children, I am writing to you because your sins have been forgiven for Christ’s sake. Fathers, I am writing to you because you know him who has been from the beginning. Young men, I am writing to you because you have conquered the evil one. Dear children, I have written to you because you know the Father.

Love not the world nor the things that are in the world. If any one loves the world, love for the Father has no place in his heart. For all things in the world,

the cravings of the lower impulses, the cravings of the eye, and the pomp of life, come not from the Father, but from the world. And the world with its own cravings passes away, but he who does the will of God remains forever.

Behold what a marvellous love the Father has bestowed upon us in letting us be called children of God ! And that we are. The reason the world does not know us is because it has not known him. Beloved, we are now children of God, but what we are to be has not been revealed. We do know that if Christ shall appear, we shall be like him, for we shall see him just as he is. And every one that has this hope fixed in him tries to be pure as he is pure.

Every one who commits sin, breaks the law; sin is lawlessness, and you know that he came to take away sin, and there is no sin in him. Any one who remains in union with him does not sin; any one who sins has not seen him nor known him.

My dear children, let no one lead you astray; he who does right is upright as Jesus is upright. He who commits sin belongs to the devil, for the devil sinned from the very beginning. For this reason the Son of God came to destroy the work of the devil.

Any one who is born of God does not commit sin, for the divine nature remains within him and he cannot sin because he is a child of God. This is how the children of God and the children of the devil are recognized: no one who fails to do right is a child of God, nor is he who does not love his brother. For this is the message that you have heard from the beginning, that we should love one another. We are not to be like Cain who belonged to the evil one and killed his brother. And why did he kill him? Because his deeds were evil and his brother's upright.

Do not wonder, brothers, that the world hates you. We know that we have passed from death into life because we love our brothers. He who has no love remains dead. Any one who hates his brother is a murderer, and you know that no murderer has eternal life within him.

187. LIVING IN LOVING FELLOWSHIP WITH GOD AND MAN

We know what love is by this, that Christ laid down his life for us; so we ought to lay down our lives for the brothers. But if any one possesses this world's wealth and looks on while his brother is in need and withholds his sympathy from him, how can the love of God remain in him? My dear children, let us show our love not with words nor with our lips only, but by deeds and sincerity.

Beloved, let us love one another, for love comes from God and every one who loves is a child of God and knows God. He who loves not man does not know God, for God is love. God revealed his love for us because he sent his only Son into the world that through him we might have life. His love is shown in this, not that we loved God, but that he loved us and sent his Son to be the sacrifice that made possible the forgiveness of our sins.

Beloved, if God so loved us, then we ought also to love one another. No one has ever seen God; but if we love one another, then God dwells in us, and the love which is his is made perfect in us. By this we know that we shall dwell in him and he in us, because he has given us a portion of his own Spirit, and we have seen and bear witness that the Father has sent the Son to be the Savior of the world. Whoever acknowledges that

Jesus is the Son of God, in him God dwells and he dwells in God.

We ourselves know and believe in the love that God has for us. God is love, and he who remains in love remains in God and God remains in him. Love is perfect with us when we have full confidence regarding the day of judgment, for in this world we are living as Christ lived. In love there is no fear, but perfect love drives out all fear, for fear implies punishment, and he who fears has not attained perfect love. We love because he first loved us. If any one declares, 'I love God,' and yet hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has never seen. And we have this command from him, that he who loves God is to love his brother also.

Every one who believes that Jesus is the Christ is a child of God, and every one who loves the Father loves every child of his. We know that we are his children when we love him and obey his commands, for love for God means obeying his commands. And his commands are not burdensome, for whatever is born of God conquers the world. And our faith is the invincible power that conquers the world. Who is the conqueror of the world but he who believes that Jesus is the Son of God?

Now the confidence that we have in God is this, that he listens to us whenever we ask anything in accordance with his will; and if we know that he listens to whatever we ask, we know that we have the things which we have asked from him.

THE GOSPEL OF JOHN

JESUS THE TEACHER AND SAVIOR OF MANKIND

188. THE AIM OF THE GOSPEL OF JOHN

These things are recorded that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life through his name.

189. THE DIVINE REVELATION THROUGH JESUS

In the beginning was the divine Wisdom, and the divine Wisdom was with God, and the divine Wisdom was God. He was in the beginning with God; through him all things came into being and without him nothing which existed came into being. In him was life and this life was the light of men. The light shone in the darkness, and the darkness did not overcome it.

There was a man sent from God whose name was John. He came to bear testimony to the Light, that through him all might believe. He himself was not the Light, but came to bear witness to the Light. The true Light, which enlightens every man, was coming into the world. He was in the world, the world which came into being through him, but it knew him not. He came to his own, and his own received him not. But to as many as acknowledged him he gave the right to become children of God, even to those who believe on his name, who are children not by physical descent nor by human desire nor by the will of man, but of God.

The divine Wisdom became flesh and lived among us,

and we beheld his glory, the glory as of a father's only son, full of love and truth. John testified to him and cried aloud, 'This is he of whom I said, "He who is coming after me has preceded me because he existed before me."' And we have all received from his overflowing love gift after gift. The law was given through Moses, but love and truth came through Jesus Christ. No man has at any time seen God; but the only Son, dwelling in the intimate fellowship with the Father, has made him known.'

190. MAN'S SPIRITUAL REBIRTH

There was a Pharisee named Nicodemus, a leader among the Jews, who came to Jesus by night and said to him, 'Rabbi, we know that you are a teacher who has come from God, for no one can perform these miracles which you perform unless God is with him.' Jesus answered him, 'I tell you in very truth that unless a man is born anew, he cannot see the Kingdom of God.' Nicodemus said to him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb to be born?' Jesus answered, 'I say to you that unless a man is morally and spiritually reborn, he cannot enter the Kingdom of God. That which is born of the physical body is physical, and that which is born of the Spirit is spiritual. Do not wonder that I said to you, "You must be born anew." The wind blows where it chooses and we hear its sound, but you do not know whence it comes and where it goes. So it is with every one who is born of the Spirit.'

Nicodemus answered him, 'How can these things be?' Jesus replied, 'Are you a teacher in Israel and do not understand this? I tell you, we are speaking of what we absolutely know and testifying to that which we have

actually seen, yet you do not accept our testimony. If you do not believe what I have told you of things on earth, how will you believe if I tell you concerning things in heaven? And yet no man has ascended into heaven except the Son of Man who came down from heaven.'

191. THE MISSION OF THE SON OF MAN

'As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in him may have eternal life. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. God did not send the Son into the world to condemn the world, but that the world should be saved through him. He who believes in him is not condemned, but he who does not believe has already been condemned because he has not believed in the name of the only Son of God.

'This is the reason for the condemnation: although the light has come into the world, men have loved the darkness rather than the light, for their deeds were evil. Every one who does evil hates the light, and does not come into the light lest his deeds be exposed; but he who does what is right comes to the light that his deeds may be shown to have been wrought in love of God.'

And John's disciples came to him and said, 'Rabbi, the man who was with you on the other side of the Jordan, he to whom you bore testimony, is here baptizing, and all the people are going to him!'

John answered, 'No one can obtain anything but what is given him from heaven. You yourselves can bear witness that I said, "I am not the Christ, but I have been sent as his forerunner." He who has the bride is the bridegroom; and the bridegroom's friend,

who stands by his side and listens to him, rejoices at the sound of the bridegroom's voice. Therefore this is my joy and it is complete. He must grow greater and I less.

'He who comes from above is above all others. He who springs from the earth is earthly and his teachings are earthly. He who comes from heaven is above all others. He testifies to what he has seen and heard, and yet no man receives his testimony. He who accepts his testimony has set his seal to this, that God is true. For he whom God has sent speaks the message of God, for God does not give him the Spirit in scant measure. The Father loves the Son and has given all things into his charge. He who believes in the Son has eternal life, but he who does not obey the Son will not see life, but upon him rests the wrath of God.'

192. THE SAVIOR OF THE WORLD

When Jesus left Judea and went back into Galilee, he had to pass through Samaria; and he came to a city of Samaria called Sychar, near the plot of ground that Jacob gave his son Joseph. Now Jacob's well was there. Jesus, therefore, being wearied by the journey, sat down by the well. It was about noon and a woman of Samaria came to draw water. Jesus said to her, 'Give me a drink.' (For his disciples had gone away into the city to buy food.)

The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me who am a Samaritan?' for the Jews have no dealings with Samaritans. Jesus answered her, 'If you knew the gift of God and who it is who says to you, "Give me a drink," you would have asked him and he would have given you living water.' The woman said to him, 'Sir, you have nothing with which to draw and the well is deep; where then do you

get that living water? Are you greater than our father Jacob who gave us the well and himself drank from it, together with his children and his cattle?' Jesus answered her, 'Whoever drinks of this water will thirst again; but whoever drinks of the water that I will give shall never thirst. The water that I give him will become in him a spring of water welling up into eternal life.' The woman said to him, 'Sir, give me this water, that I may not thirst again nor have to come here to draw.'

Jesus said to her, 'Go, call your husband, then come back here.' The woman answered, 'I have no husband.' Jesus said to her, 'You are right in saying, "I have no husband," for you have had five husbands, and he whom you now have is not your husband; in saying that, you spoke the truth.'

The woman said to him, 'Sir, I see that you are a prophet. Our fathers worshipped in this mountain; and you Jews say that Jerusalem is the place where men ought to worship.' Jesus said to her, 'Woman, believe me, the time will come when you will worship the Father neither on this mountain nor at Jerusalem. The time is coming, yes, has already come, when the true worshippers will worship the Father in spirit and in truth; for such worshippers the Father seeks. God is a spirit, and they who worship him must worship him in spirit and in truth.' The woman said to him, 'I know that the Messiah (which means Christ) is coming. When he comes he will explain all things to us.' Jesus said to her, 'I who am talking to you am he.'

At this point the disciples came up and were surprised that he was talking with a woman; but none of them said, 'What do you want?' or, 'Why are you talking to her?'

Then the woman left her water-pot and going into the city said to the men, 'Come, see a man who told me all

that I ever did. Is not this the Messiah?' And they set out from the town on their way to him.

Meanwhile Jesus' disciples urged him, saying, 'Master, take some food'; but he said to them, 'I have food to eat of which you know not.' So they said to one another, 'Has any one brought him something to eat?' Jesus said to them, 'My food is to do the will of him who sent me and to accomplish his work. Do not say, "Four months and then comes the harvest"; I say to you, lift up your eyes and observe these fields white for the harvest! Already the reaper is receiving his wages and gathering in a crop for eternal life, that the sower and reaper may rejoice together. For here the proverb holds true, "One sows and another reaps." I sent you to reap a harvest for which you had not toiled; other men have toiled and you are sharing the results of their toil.'

Because of the statement of the woman who had testified, 'He told me everything that I ever did,' many Samaritans from the town believed in Jesus, and when they came to him, they besought him to remain with them. And he stayed there two days, and many more believed because of what he himself said. To the woman they said, 'Now we believe, not because of your statement but because we have heard for ourselves and know that this is indeed the Savior of the world.'

193. GOD'S VICEROY ON EARTH

After this there was a Jewish festival, and Jesus went up to Jerusalem. Now there was in Jerusalem near the Sheep Gate a pool, which is called in Hebrew, Beth-zatha. It had five porticos in which there used to lie a crowd of invalids, people who were blind or lame or paralyzed.

Lying there was a man who had been an invalid for thirty-eight years. Jesus saw him, and knowing that he had been ill a long time, said to him, 'Do you wish to be cured?' The invalid replied, 'Sir, I have no one to put me into the pool when the water is disturbed, for while I am coming, another steps down before me.' Jesus said to him, 'Rise, take up your bed and walk.' Instantly the man was restored to health, lifted up his bed and began to walk.

Now that day was the Sabbath. Therefore the Jews said to the man who had been cured, 'This is the Sabbath; it is not right for you to be carrying your bed.' But he answered, 'The one who restored me to health said to me, "Take up your bed and walk."'" They asked him, 'Who was it that said to you, "Take up your bed and walk"?' But the man who had been cured did not know who it was, for Jesus had disappeared in the crowd.

Afterward Jesus found him in the Temple and said to him, 'See, you are perfectly well; commit no more sin, lest something worse befall you.' The man went off and told the Jews that it was Jesus who had restored him to health; and that was why the Jews persecuted Jesus, because he did these things on the Sabbath. He replied to their charges, 'My Father works unceasingly, and so do I.' But this made the Jews only the more eager to kill him, because he not only broke the Sabbath but also spoke of God as his own Father, putting himself on an equality with God.

Therefore Jesus made this reply to them: 'I assure you, the Son can do nothing of himself but only what he sees the Father doing; for whatever he does, this the Son does in like manner. For the Father loves the Son and shows him those things that he himself does. And greater works than these will he show him, that you may

marvel, for as the Father raises up the dead and gives them life, even so the Son gives life to whom he will. The Father judges no man but has intrusted all judgment to the Son, that all may honor the Son, even as they honor the Father. He who honors not the Son, honors not the Father who sent him.

‘He who hears my word and believes in him who sent me has eternal life and does not come to judgment, but has indeed passed from death to life. Truly, truly I say to you that the time is coming, and has already come, when the dead shall hear the voice of the Son of God, and they who heed shall live; for as the Father has life in himself, so too has he granted the Son to have life in himself and has also given him authority to execute judgment, because he is the Son of Man. Do not wonder at this, for the time is coming when all who are in their graves shall hear his voice and come forth, those who have done good to be raised to life, and those who have done evil to be raised to receive condemnation. I can of myself do nothing; as I am bidden I render judgment, and my judgment is just, because I aim to do not my own will but the will of him who sent me.

‘My teaching is not mine, but his who sent me. If any man wishes to do his will, he shall know regarding the teaching, whether it is God’s or whether I speak on my own authority. He who speaks on his own authority seeks his own glory, but he who seeks the glory of him who sent him is sincere, and there is no dishonesty in him.’

194. THE BREAD OF LIFE

‘Work not for the food which perishes, but for the food that endures until you attain the eternal life which the Son of Man will give you; for upon him God the Father has set the seal of his approval.

‘I tell you, what Moses gave you was not the bread from heaven, but my Father is giving you true bread from heaven, for the bread from God is that which comes down from heaven and gives life to the world.’ Therefore the people said to him, ‘Sir, always give us this bread.’ Jesus said to them, ‘I am the bread of life; he who comes to me shall never hunger, and he who believes in me shall never thirst.

‘But as I told you, though you have seen me, yet you do not believe. All whom the Father gives me will come to me, and I will never turn away him who comes to me; for I have come down from heaven not to do my own will but the will of him who sent me. It is the will of the Father who sent me that I should lose none of those whom he has given me, but should raise them all up at the last day. It is the will of my Father who sent me that every one who sees the Son and believes in him should have eternal life, and that I should raise him up at the last day.’

Now the Jews began to find fault with him for saying, ‘I am the bread which comes down from heaven.’ They said, ‘Is this not Jesus the son of Joseph whose father and mother we know? How can he now say that he has come down from heaven?’ Jesus answered them, ‘Do not find fault among yourselves; no man can come to me unless the Father who has sent me shall bring him, and I will raise him up at the last day. It is written in the prophets, “They shall all be taught by God.” Every one who has listened to the Father and has learned from him comes to me. Not that any one has seen the Father, but he who is from God; he has seen the Father. I tell you, truly, he who believes has eternal life. I am the bread of life. Your forefathers ate manna in the wilderness, but they died. The bread which comes down from heaven is such that whoever

eats of it will never die. I am the living bread which has come from heaven; if any one eats of this bread he shall live forever. It is the spiritual that gives life; that which is material is of no avail. The words that I have spoken to you are spiritual and give life. Yet there are some of you who do not believe' (for Jesus knew from the beginning who the unbelievers were and who was to betray him, and that is why he said, 'No one can come to me unless he is allowed by the Father').

After this many of his disciples drew back and would no longer associate with him. Jesus therefore said to the Twelve, 'You do not wish to go away also?' Simon Peter answered him, 'Master, to whom shall we go? You have the words of eternal life, and we believe and know that you are indeed the Holy One of God.' Jesus answered them, 'Did I not choose you, the Twelve? And yet one of you is a devil!' He meant Judas the son of Simon Iscariot, for he was to betray him, although he was one of the Twelve.

195. THE FOUNTAIN OF LIVING WATER

Jesus also cried aloud, as he was teaching in the Temple and said, 'You know me and know whence I come. I have not come on my own authority, but he who sent me is trustworthy. You do not know him, but I know him, for I have come from him and he has sent me.'

Then the Jewish authorities sought to arrest him, but no man laid hands on him, for his time had not yet come. Many of the people believed on him and said, 'When the Messiah does come, will he perform more miracles than this man has done?'

The Pharisees heard the people whispering these things about him; so the high priests and the Pharisees sent their servants to arrest him. Jesus said to them,

'I shall be with you a little longer, and then I go to him who sent me. You will search for me, but you will not find me, and where I go you cannot come.' Then the Jews said to one another, 'Where will he go, that we cannot find him? Will he go to our countrymen who live among the Greeks, and teach the Greeks? What does he mean by saying, "You will search for me and will not find me; and where I go you cannot come"?''

On the last day, the great day of the feast, Jesus stood and proclaimed, 'If any man thirst let him come to me and drink. He who believes on me, from within him, as the scripture has said, will flow rivers of living water.' By this he meant the Spirit which those who believed in him were to receive, for the Spirit had not yet been given because Jesus had not yet been glorified.

When they heard these words, some of the crowd said, 'This is undoubtedly the Prophet.' Others said, 'This is the Messiah.' But others said, 'It cannot be, for is the Messiah to come from Galilee? Does not the scripture say that the Messiah is to come from the family of David and from Bethlehem, David's town?' Therefore the people were divided because of him. Some of them wanted to arrest him, but no one laid hands on him.

Meantime the servants returned to the high priests and Pharisees, who asked them, 'Why have you not brought him?' The servants replied, 'No man has ever spoken as this man speaks.' The Pharisees answered, 'Are you deluded too? Has any one of the rulers or Pharisees believed in him? These common people who know nothing about the law are accursed.' But Nicodemus, one of the Pharisees who had formerly gone to Jesus, said, 'Does our law condemn a man without first hearing what he has to say and ascertaining what he is doing?' They replied, 'Do you also come

from Galilee? Search and see for yourself that no prophet is of Galilean origin.'

196. THE SOURCE OF SPIRITUAL LIGHT AND LIBERTY

Jesus again addressed the people, saying, 'I am the light of the world; he who follows my leadership shall not walk in darkness, but shall have the light which gives life.' The Pharisees therefore said to him, 'You are giving testimony concerning yourself; your testimony is not valid.' Jesus answered them, 'Even if I am giving testimony concerning myself my testimony is valid, for I know whence I come and where I am going; but you do not know whence I come or where I am going. You judge by appearances; I judge no man, yet if I judge, my judgment is true, for it is not mine alone but also that of the Father who sent me. It stands written in your law that the testimony of two is valid. Both I and the Father who sent me give testimony concerning myself.'

Then they said to him, 'Where is your Father?' Jesus answered, 'You know neither me nor my Father. If you knew me you would know my Father also.' These words Jesus spoke in the Treasury as he was teaching in the Temple; but no man arrested him, for his time had not yet come.

He said therefore to the people, 'I am going away and you will search for me, but you will die in your sin; for where I go you cannot come.' So the Jews said, 'Is he going to kill himself? Is that why he said, "Where I go you cannot come"?' He said to them, 'You are from below, I am from above; you belong to this world, I do not belong to this world. Therefore I said to you, "You will die in your sin," for unless you believe that I am what I am, you will die in your sin.'

Then they said to him, 'Who are you?' Jesus said to them, 'I am what I have told you I was from the beginning. I have many things to say and many a judgment to pass upon you; but he who sent me is trustworthy, and I speak to the world those truths which I have heard from him.' They did not understand that he was speaking to them of the Father; so Jesus said to them, 'When you have lifted up the Son of Man you shall know who I am, and that I do nothing on my own authority but speak as the Father has taught me. He who sent me is with me; he has not left me alone, for I always do what is pleasing to him.'

As Jesus spoke these words many believed in him. Then he said to the Jews who had believed in him, 'If you steadfastly do what I say, you are truly my disciples, and you shall know the truth and the truth shall set you free.' They answered him, 'We are Abraham's descendants and have never been slaves to any man. What do you mean by saying, "You shall be set free"?' Jesus answered them, 'Truly, I tell you, whoever commits sin is a slave of sin. The slave does not remain in the household forever, but the Son remains forever. If therefore the Son sets you free, you shall be free indeed.'

197. THE OPENER OF BLIND EYES

As Jesus was passing along the road he saw a man who had been blind from his birth, and the disciples asked him, 'Master, as a result of whose sin, his own or his parents', was this man born blind?' Jesus answered 'Neither for his own sin nor his parents', but that the work of God might be shown in him. We must do the work of him who sent me while day lasts; night is coming when no man can work. While I am in the world, I am the light of the world.'

When he had said this he spat on the ground and made clay with the saliva, put the clay on the eyes of the blind man, and said to him, 'Go, wash in the Pool of Siloam' (which means 'Sent'). So he went off and washed, and returned able to see.

Then the neighbors and those who before had seen him begging said, 'Is not this the man who used to sit and beg?' Some said, 'It is he.' Others said, 'No, but he is like him.' He said, 'I am the man.' So they said to him, 'How then were your eyes opened?' He answered, 'The man who is called Jesus made clay and put it upon my eyes, and said to me, "Go to the Pool of Siloam and wash." So I went away and washed, and I received my sight.' They asked him, 'Where is he?' He answered, 'I do not know.'

Then they brought the man who had once been blind to the Pharisees. Now it was on the Sabbath that Jesus had made the clay and opened his eyes. Therefore the Pharisees asked him again how he had regained his sight, and he told them, 'He put clay on my eyes and I washed them and can see.' Then some of the Pharisees said, 'This man does not come from God, for he does not keep the Sabbath.' Others said, 'How can a sinner perform such miracles?' And there was a difference of opinion among them. So they asked the blind man once more, 'What have you to say about him, for it was your eyes that he opened?' The man replied, 'He is a prophet.'

Now the Jews would not believe that he had been born blind and had received his sight until they summoned his parents and asked them, 'Is this your son who you say was born blind? How is it that he now can see?' His parents answered them, 'We know that this is our son and that he was born blind, but we do not know why he can now see nor who opened his eyes. He

is of age; ask him, he can speak for himself.' His parents said this because they feared the Jews; for the Jews had already agreed that any one who confessed that Jesus was the Christ should be excluded from the synagogue. That was why his parents said, 'He is of age, ask him.'

So the Jews again called the man who had been born blind, and said to him, 'Give God the praise; we know that this man is a sinner.' He answered and said, 'I do not know whether he is a sinner; one thing I do know, that although I was blind I now see.' So they said to him, 'What did he do to you? How did he give you your sight?' He replied, 'I have told you already, but you would not listen to me. Why do you want to hear it again? Do you also wish to become his disciples?' Then they reproached him and said, 'You are his disciple, but we are disciples of Moses. We know that God spoke to Moses, but we do not know where this man came from.' The man replied, 'This is strange! You do not know where he comes from, and yet he gave me my sight! We know that God does not listen to sinners but only to him who is reverent and does his will. Since the world began no one has ever heard of sight being given to a man born blind. If this man were not from God, he could do nothing.' They replied, 'You were born totally depraved, and yet would you teach us?' Then they put him out of the synagogue.

Jesus heard that they had put him out, and meeting him said, 'Do you believe in the Son of Man?' He answered, 'Who is he, sir? Tell me that I may believe.' Jesus said to him, 'Not only have you seen him but he is now talking to you.' The man said, 'Then I do believe, Master,' and he worshipped him. Then Jesus said to him, 'It is to establish justice that I have come to this world, that the sightless may see and that

those who see may become blind.' Hearing this statement, some of the Pharisees who were with him said, 'And are we blind?' Jesus replied, 'If you were blind you would not be guilty; but you say "We can see," and so your sin remains.'

198. THE GOOD SHEPHERD

Then came the Feast of Dedication at Jerusalem. It was winter, and Jesus was walking in the Temple in Solomon's Court when the Jews gathered around him and said, 'How long are you going to keep us in suspense? If you are the Christ tell us plainly.' Jesus answered them, 'I have told you but you do not believe. The deeds that I am doing in my Father's name bear testimony to me, but you do not believe because you are not my sheep. My sheep listen to my voice, and I know them and they follow me. I give them eternal life and they shall never perish and no one shall snatch them from me. My Father who gave them to me is mightier than all, and no one can snatch them from him.'

'Truly, I tell you, he who does not enter the sheepfold by the door but climbs in by some other way is a thief and a robber, but he who enters by the door is the shepherd of the sheep. The doorkeeper opens the door for him and the sheep hear his voice; he calls his own sheep by name and leads them out. When he has brought all his own sheep outside, he goes before them and the sheep follow him, for they know his voice. They will not follow a stranger but will run away from him, for they do not know the voice of strangers.'

Jesus spoke to them in this figurative language, but they did not understand what he meant. So he said to them again, 'Truly, I tell you, I am the Shepherd of the

sheep. All who came before me were thieves and robbers, but the sheep did not listen to them.

‘I am the Door; if any man enters by me he shall be saved and shall go in and go out and find pasture. The thief comes only to steal and kill and destroy. I have come that they may have life, and that they may have it more abundantly.

‘I am the Good Shepherd; the good shepherd lays down his life for the sheep. But a hired man, who is not a shepherd and does not own the sheep, deserts them and runs away when he sees the wolf coming, and the wolf snatches the sheep and scatters them. The hired man runs away because he is only a hired man and does not care for the sheep.

‘I am the Good Shepherd and know my own, and my own know me, just as the Father knows me and I know the Father, and I lay down my life for the sheep. I have other sheep which do not belong to this fold; I must lead them also, and they will hear my voice, and they will be one flock and one shepherd. This is why my Father loves me, because I lay down my life to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down and to take it up again. I have my Father’s command for this. My Father and I are one.’

199. JESUS’ POWER OVER DEATH

Now a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha (the Mary whose brother Lazarus was sick was the one who anointed the Master with perfume and wiped his feet with her hair). Jesus loved Martha and her sister and Lazarus. So the sisters sent to him saying, ‘Master, he whom you love is sick.’ But when Jesus heard it he said, ‘This illness is

not to end in death, but it is to promote the glory of God, that the Son of God may be glorified by it.'

So when he heard that Lazarus was sick, he remained where he was two days. After that he said to the disciples, 'Let us go again into Judea. Our friend Lazarus has fallen asleep, but I am going to waken him.' The disciples said to him, 'Master, if he has fallen asleep he will get well.' Now Jesus had spoken of his death, but they thought that he meant natural sleep. So Jesus said to them plainly, 'Lazarus is dead, and for your sakes I am glad that I was not there, in order that you may learn to believe. But let us go to him.' Thomas therefore, who was called 'The Twin,' said to his fellow disciples, 'Let us go too, that we may die with him.' ✓ When Jesus arrived he found that he had been in the tomb four days. Now Bethany was only about two miles from Jerusalem, and many of the Jews had come to console Mary and Martha about their brother.

When Martha heard that Jesus was coming, she went out to meet him, while Mary remained at home. Martha said to Jesus, 'Master, if you had been here my brother would not have died, but I know that even now God will grant you whatever you ask him.' Jesus said to her, 'Your brother shall rise again.' Martha said to him, 'I know that he shall rise again at the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life; he who believes in me shall live even though he die; and whoever lives and believes in me shall never die. Do you believe this?' She said to him, 'Yes, master, I do believe that you are the Christ, the Son of God who was to come into the world.'

When Martha had said this she went away to call Mary her sister, telling her secretly, 'The Master is here and is calling you.' On hearing that she rose quickly and went to him. Jesus had not yet come into the vil-

lage but was still in the place where Martha met him. When the Jews who were condoling with Mary in the house saw her rise up quickly and go out, they followed her, supposing that she was going to wail at the tomb. But when Mary reached the place where Jesus was and saw him, she fell at his feet, saying to him, 'Master, if you had been here, my brother would not have died.'

When Jesus saw her and the Jews who came with her wailing, he was deeply moved, and said in distress, 'Where have you laid him?' They said to him, 'Master, come and see.' Jesus wept. The Jews therefore said, 'See how he loved him!' Some of them said, 'Could not this man who gave sight to the blind have also prevented Lazarus's death?'

Jesus was again deeply moved, as he came to the tomb. It was a cave, and a stone lay against the entrance to it. Jesus said, 'Take away the stone.' Martha, the dead man's sister, said to him, 'Master, by this time it will be offensive, for he has been dead four days.' Jesus said to her, 'Did I not tell you that if you only would believe you should see the glory of God?' So when they removed the stone, Jesus lifted up his eyes and said, 'Father, I thank thee that thou hast heard me. I knew that thou wouldst always listen to me, but I spoke for the sake of the people standing near, that they may believe that thou hast sent me.' When he had said this, he spoke in a loud voice, 'Lazarus, come forth.' Then he who was dead came forth with his hands and feet wrapped in bandages and his face bound with a cloth. Jesus said to them, 'Untie him and let him go.'

Then many of the Jews who had come to Mary and seen what Jesus had done believed in him. But some of them went to the Pharisees and told them of his deed. Therefore the high priests and Pharisees assembled the national council and inquired, 'What shall we do, for

this man is performing many miracles? If we let him go on in this way, every one will believe in him, and the Romans will come and destroy both our city and nation.' But one of them, Caiaphas, who was high priest that year, said to them, 'You do not know anything. You do not realize that it is to your interest that one man should die for the people rather than the whole nation perish.' He did not say this of himself, but being high priest that year he was inspired to declare that Jesus was to die for the nation, and not for the nation only, but in order to unite into one body the scattered children of God.

200. THE SOURCE OF ETERNAL LIFE

Now among those who had come up to worship at the Feast of the Passover were some Greeks, who went to Philip of Bethsaida in Galilee and appealed to him saying, 'Sir, we wish to see Jesus.' Philip went and told Andrew and they told Jesus. He replied to them, 'The hour has come for the Son of Man to be glorified. I tell you, unless a grain of wheat falls into the ground and dies, it remains a single grain; but if it dies it bears much fruit. He who loves his life loses it, and he who cares little for his life in this world will preserve it until it becomes eternal. If any man would serve me let him come with me, and wherever I am there my servant will be also. If any man serves me, him will the Father honor.

'Now my heart is troubled, and what shall I say: "Father, save me from this hour"? No, for this cause I came to this hour. Father, glorify thy name.'

Then there came a voice from heaven, 'I have glorified it and I will glorify it again.' When the people who stood by heard the sound, they said that it thundered;

others said, 'An angel spoke to him.' Jesus answered, 'It is not for my sake that this voice has come, but for yours. Now is this world to be judged. Now shall the prince of this world be driven out. And I, if I am lifted up from the earth, will draw all men to me.' He said this to indicate what kind of death he would die. So the people answered him, 'We have learned from the law that the Christ is to remain forever. What do you mean by saying, "The Son of Man must be lifted up"? Who is this Son of Man?' Then Jesus said to them, 'The Light will remain a little longer among you. Walk while you have the Light, that the darkness may not overtake you, for he who walks in darkness does not know where he is going. While you have the Light, believe in the Light, that you may become sons of the Light.

'He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me. I have come into the world as a light, that whoever believes in me may not remain in darkness. And if any one hears my teachings and does not obey them, it is not I who judge him, for I came not to judge the world, but to save the world. He who rejects me and does not receive my teachings has one who judges him. The words which I have spoken will be his judge at the last day, for I have spoken not on my own authority, but the Father who sent me has commanded me what to say and what to speak, and I know that his command means eternal life. Therefore whatever I speak, I speak as the Father has bidden me.'

201. THE SERVANT OF ALL

Now before the Feast of the Passover Jesus knew that his time had come to leave this world and go to the

Father. Having loved his own in this world, he loved them to the end. During supper, when the devil had already suggested to Judas Iscariot, Simon's son, that he betray him, Jesus knowing that the Father had put everything into his hands and that he had come from God and was going to God, rose from the table and laid aside his robe and took a towel and tied it around him. He then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel which he had tied around him.

When he came to Simon Peter, Peter said to him, 'Master, do you wash my feet?' Jesus answered, 'You do not understand now what I am doing, but you will understand later.' Peter said to him, 'You shall never wash my feet.' Jesus answered, 'Unless I wash you, you have no fellowship with me.' Simon Peter said to him, 'Master, then wash not only my feet but also my hands and head.' Jesus said to them, 'He who has bathed does not need to wash but is clean all over. You are clean, but not every one of you.' For he knew who was betraying him; so he said, 'You are not all clean.'

Then after he had washed their feet and put on his robe, he sat down again and said to them, 'Do you understand what I have done to you? You call me Teacher and Master, and rightly so, for that I am. If then I who am your Master and Teacher wash your feet, you also ought to wash one another's feet, for I have set you an example in order that you may do as I have done to you. I tell you, a servant is not greater than his master, nor is a messenger greater than he who sent him. If you know these things, blessed are you if you do them.

'I tell you, he who receives one whom I send receives me, and he who receives me receives him who sent me.

At last the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself and he will glorify him at once.

‘Little children, I shall be with you only a little while longer. You will seek me, but as I said to the Jews and now say to you, “Where I go you cannot come.” A new command I give to you, that you love one another; as I have loved you, so you also love one another. By this every one will know that you are my disciples, if you have love one for another.’

202. THE ETERNAL BOND BETWEEN JESUS AND HIS DISCIPLES

‘Let not your heart be troubled; you believe in God, believe also in me. In my Father’s house are many dwellings; if it were not so, I would have told you, for I go to prepare a place for you. And after I have gone and prepared a place for you, I will return and take you to be with me that where I am you may be also; and you know the way to the place where I am going.’

Thomas said to him, ‘Master, we do not know where you are going, how then can we know the way?’ Jesus said to him, ‘I am the way, the truth, and the life; no man comes to the Father except through me. If you had learned to know me, you would have known my Father also; from now on you know him and have seen him.’

Philip said to him, ‘Master, let us see the Father and we will be satisfied.’ Jesus said to him, ‘Have I been all this time with you and yet you do not know me, Philip? He who has seen me has seen the Father; then how can you say, “Let us see the Father”? Do you not believe that I am in the Father and the Father in me? The words that I speak to you I speak not on my

own authority, but the Father who is always in me does his own work. Believe me, I am in the Father and the Father in me, or else believe me because of the work itself. I say to you, he who believes in me will do the work which I do and still greater works than these, for I go to the Father. And whatever you shall ask in my name I will do, that the Father may be glorified through the Son. If you ask anything in my name I will do it.

‘If you love me you will keep my commands, and I shall ask the Father and he will give you another Helper to be with you forever, even the Spirit of truth. The world cannot receive that Spirit, because it does not see him nor know him; you know him, for he remains with you and shall be within you.’

‘I will not leave you bereaved; I am coming to you. In a little while the world will see me no more; but you shall see me, because I live and you shall live also. At that day you will understand that I am in my Father and you in me and I in you. He who has my commands and obeys them is the one who loves me; and he who loves me will be loved by my Father, and I will love him and will reveal myself to him.’

Judas (not Judas Iscariot) said to him, ‘Master, how is it that you will reveal yourself to us and not to the world?’ Jesus answered, ‘If any one loves me, he will obey my teachings, and my Father will love him, and we shall come to him and take up our abode with him. He who does not love me does not obey my teachings. The message which you hear is not mine but that of the Father who sent me.’

‘I have told you all this while I am still with you; but the Helper, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you.’

‘Peace I leave with you, my own peace I give to you;

not as the world gives do I give to you. Let not your heart be troubled nor afraid. You have heard me tell you that I go away and am coming back to you. If you love me you will rejoice because I am going to the Father, for the Father is greater than I. I have told you this now before it occurs, that when it does occur you may believe.'

203. THE VITAL RELATION BETWEEN JESUS AND HIS DISCIPLES

'I am the true vine and my Father is the vine-dresser. He takes away each of my branches that does not bear fruit, and prunes every branch that bears fruit in order to make it bear more. You are already cleansed because of the message which I have spoken to you. Remain united with me and I will remain with you. As the branch cannot bear fruit of itself unless it remains united with the vine, so you cannot bear fruit unless you remain united with me. I am the vine, you are the branches. He who remains united with me and I with him bears much fruit, but apart from me you can do nothing.

'If a man does not remain united with me, he is thrown out as a branch and withers; then the branches are gathered up and thrown into the fire and burned. If you remain united with me and my words remain in you, ask whatever you will and you shall have it. It is by your bearing much fruit and being my true disciples that my Father is glorified. As the Father has loved me, so have I also loved you; continue in my love. If you keep my commands, you will continue in my love, even as I have kept my Father's commands and continue in his love.

'I have told you all this that my joy may be yours,

and that your joy may be complete. This is my command: "Love one another even as I have loved you." No man has greater love than that which leads him to lay down his life for his friends. You are my friends if you do whatever I command you. I call you servants no longer, for the servant does not know what his master does; but I call you friends, for I have told you everything that I have heard from my Father. You did not choose me, but I chose you and appointed you to bear fruit that will remain, so that whatever you ask of the Father in my name he will grant you.

'These commands I give you that you may love one another. If the world hates you, know that it first hated me. If you belonged to the world the world would love its own; it is because you do not belong to the world and because I chose you from the world that the world hates you. Remember what I told you: the servant is not greater than his master. If they persecuted me they will persecute you. If they keep my teachings they will keep yours also. They will do all this to you because you bear my name, for they do not know him who sent me.'

204. JESUS' PROMISE OF DIVINE GUIDANCE

'When the Helper comes, whom I will send to you from the Father, even the Spirit of truth who comes from the Father, he will bear witness to me. You too will be witnesses for me because you have been with me from the beginning.

'I have told you all this that you may not falter. You will be excluded from synagogues; indeed, the time is coming when any one who kills you will think that he is doing a service for God. They will do all this to you because they have not known the Father nor me. But

I have told you these things that when the time comes you may remember that I myself told you about it. I did not tell you about this at the beginning, because I was with you; but now I am going to him who sent me, and yet none of you asks me, "Where are you going?" Instead sorrow has filled your hearts because of what I have told you.

'Nevertheless I tell you the truth; it is for your good that I go away, for if I do not go away the Helper will not come to you; but if I go, I will send him to you, and when he comes he will bring conviction to the world regarding sin and righteousness and judgment: regarding sin, because they do not believe on me; regarding righteousness, because I go to the Father and you will see me no longer; regarding judgment, because the prince of this world has been condemned.

✓ 'I have still much to say to you, but you cannot bear it now; but when the Spirit of truth comes, he will guide you into all truth, for he will not speak on his own authority but will speak what he hears. He will also make known to you what is to come. He will glorify me, for he will take what is mine and make it known to you. All that the Father has is mine; that is why I said that he will take of what is mine and make it known to you.

'In a little while you will behold me no longer; then after a little you will see me again.' Therefore his disciples said to one another, 'What does he mean by telling us, "In a little while you will behold me no longer; then after a little you will see me again," and "I go to my Father"?''

Jesus knew that they wished to ask him a question; so he said to them, 'Are you discussing together why I said, "In a little while you will not behold me; then after a little you will see me again"? Truly, I tell you, you

will weep and wail while the world is rejoicing. You will be sorrowful, but your sorrow will be changed into joy. A woman in childbirth is in sorrow because her time is come, but as soon as the child is born, she forgets her pain because of the joy that a human being has been born into the world. So now you are in sorrow, but I shall see you again and your heart will rejoice with the joy that no man can take from you. Then you will ask me no questions. Truly I tell you, whatever you ask the Father he will give you in my name. Hitherto you have not asked for anything in my name; ask, and you shall receive, that your joy may be complete. ✓

‘I have told you all this in figurative language, but the time is coming when I shall speak to you no longer in figures, but shall tell you plainly about the Father. At that time you will make your requests in my name. I do not say that I will intercede with the Father in your behalf, for the Father himself loves you because you have loved me and have believed that I came from the Father. I came from the Father and entered into the world. Again I leave the world and go to the Father.’

Jesus’ disciples said to him, ‘At last you are speaking plainly and not in figures. Now we are sure that you know everything and there is no need for any one to question you. This makes us believe that you came from God.’ Jesus answered them, ‘Do you now believe? Behold the time is coming, indeed it has come already, when you will be scattered each to his home and will leave me alone; yet I am never alone, for the Father is with me. I have said all this to you that you may have peace through union with me. In the world you have affliction; but be courageous, I have conquered the world.’

205. JESUS' PRAYER FOR ALL HIS FOLLOWERS

After Jesus had spoken these words he lifted up his eyes to heaven and said, 'Father, the time has come; glorify thy Son, that the Son may glorify thee, for thou hast granted him authority over all mankind to give eternal life to as many as thou hast given him. And this is eternal life, to know thee the only true God and Jesus Christ whom thou hast sent. I have glorified thee on the earth, I have completed the work thou gavest me to do. Now, Father, glorify me in thy presence with the glory which I had with thee before the world existed.

'I have revealed thy character to the men whom thou hast given me from the world; thine they were, and thou gavest them to me and they have kept thy message. Now they know that whatever thou hast given me comes from thee, for I have given them the message thou gavest me, and they have received it and are now sure that I came from thee and believe that thou didst send me.

'I pray for them; I pray not for the world, but for those whom thou hast given me, for they are thine, and all who are mine are thine, and thine are mine, and I am glorified through them. Now I am to be no longer in the world, but these are in the world, and I come to thee. Holy Father, keep those whom thou hast given me through the power of thy name, that they may be one even as we are one.

'While I was with those whom thou gavest me, I kept them by the power of thy name; I have guarded them and not one of them has been lost except that one who was doomed to destruction in fulfilment of the scripture. But now I come to thee, and I proclaim these things in the world that they may have my joy within them filling

their hearts. I have given them thy message, and the world has hated them because they do not belong to the world, even as I do not belong to the world. I do not pray that thou wilt take them out of the world, but that thou wilt keep them from the power of the evil one. They do not belong to the world, even as I do not belong to the world. Consecrate them by means of the truth; thy message is truth. As thou didst send me into the world, even so have I sent them into the world, and for their sakes I consecrate myself that they also may be consecrated by means of the truth.

‘Nor do I pray for these alone, but for all those who through their teachings believe on me, that they all may be one even as thou, Father, art in me and I in thee, that they also may be united with us, in order that the world may believe that thou didst send me. And I have given them the glory which thou gavest me, that they may be one as we are one—I in them, and thou in me—that they may be perfected through this union, and that the world may know that thou didst send me and that thou lovest them as thou lovest me.

‘Father, I desire that those whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me, for thou didst love me before the creation of the world. O righteous Father, the world knew thee not, but I knew thee, and these knew that thou didst send me. I have made known and will make known to them thy name, that the love with which thou hast loved me may be in them and I in them.’

And there are also many other things which Jesus did, which if they were written down, I suppose the world itself could not hold the books that would be written.

INDEX OF BIBLICAL PASSAGES

MATTHEW

BIBLICAL REFERENCE	SEC.	PAGE
21b-12	6	7
34, 5	9	10
41-10	10	11
412a	11	13
52	52	62
52-12	88	96
512-16	54	64
517	52	62
520	52	62
521-26	80	90
527, 28	76	86
532-37	63	72
538-42	82	91
543-48	83	92
62-12	63	72
62-13	62	71
616-18	63	73
619-24	69	78
625, 26	86	95
627-34	86	95
71-5	79	89
76	22	26
77-11	59	70
712	83	92
713, 14	64	74
724-29	52	62
85-13	18	21
935-38	22	25
1028b-31	86	95
1032-42	56	65
112-19	23	27
1120-27	26	32
1128-30	52	62
1211b-12a	15	18
1238, 39	16	19
1241, 42	16	19
1324-30	66	75
1331, 32	65	74
1344-46	68	77
1347-50	66	75
146-5	11	12
146-12a	23	28
1724-27	78	87

BIBLICAL REFERENCE	SEC.	PAGE
1810, 11	76	86
1815	81	90
1819, 20	60	71
1821-25	81	90
201-16	75	85
2128-42	36	42
2145, 46	36	43
2312-16	37	44
2322-32	37	44
251-13	70	79
2514-30	74	84
2531-46	56	66

MARK

12-11	10	11
114, 15	11	12
116-20	11	13
121-34	12	13
125-212	13	14
213-17	14	16
212-34	15	17
37-12	16	19
313-21	19	23
322-27	25	31
321-35	19	23
41-10	53	62
412-20	53	63
422-25	54	64
426-29	65	75
435-41	16	19
521-43	17	20
62-6	18	22
67, 8a	22	26
612, 13	22	26
620	22	27
631-56	24	28
71-3	25	30
75-23	25	30
724-36	27	33
827-91	28	34
92-13	29	35
914-29	30	36
930-37	31	37
938-40	21	25

BIBLICAL REFERENCE	SEC.	PAGE
9 ⁴³⁻⁴⁸	68	77
10 ¹	31	38
10 ¹²⁻¹²	77	86
10 ¹³⁻¹⁶	67	77
10 ¹⁷⁻²⁷	68	77
10 ²⁸⁻³¹	85	94
10 ³²⁻³⁴	31	38
10 ³⁵⁻⁴⁵	55	64
10 ^{46b-52}	33	39
11 ¹⁻¹¹	34	40
11 ^{15b-19}	35	41
11 ²²⁻²⁵	61	71
11 ²⁷⁻³³	36	42
12 ^{13-17a}	78	87
12 ¹⁸⁻²⁷	87	96
12 ^{28-34a}	69	79
12 ^{37b-40}	37	43
12 ⁴¹⁻⁴⁴	73	83
13 ¹⁻¹³	38	45
13 ³⁰⁻³²	38	46
14 ¹⁻⁹	39	46
14 ^{10, 11}	39	47
14 ¹²⁻²¹	40	47
14 ^{23b}	40	48
14 ^{24b-31}	40	48
14 ³²⁻⁴²	41	48
14 ⁴³⁻⁵²	42	49
14 ^{55-61a}	43	50
15 ^{16-32b}	45	53
15 ³³⁻⁴⁷	46	54
16 ¹⁻⁷	47	55

LUKE

1 ⁵⁻²⁵	1	1
1 ²⁶⁻³⁶	2	2
1 ³⁹⁻⁵⁶	3	3
1 ⁵⁷⁻⁶⁰	4	4
2 ¹⁻²⁰	5	5
2 ^{21, 22, 24-35}	7	8
2 ³⁹⁻⁵²	8	9
3 ^{1a, b, 2-6}	9	10
3 ⁷⁻¹⁶	9	10
4 ¹⁶⁻²¹	18	22
6 ^{29b, 40}	54	64
7 ³⁸⁻⁵⁰	14	16
8 ¹⁻³	21	25
9 ⁷⁻⁹	24	28
9 ⁵¹⁻⁵⁶	31	37
9 ⁵⁷⁻⁶²	20	24
10 ³⁻¹²	22	26
10 ¹⁶	22	26
10 ²⁵⁻²⁷	84	92
10 ³⁶⁻⁴²	21	25

BIBLICAL REFERENCE	SEC.	PAGE
11 ^{1, 2a}	62	71
11 ⁵⁻⁸	60	70
11 ^{14, 15a}	25	31
11 ²⁰	25	32
11 ⁴⁶	37	44
12 ¹⁻⁵	26	32
12 ¹³⁻²¹	71	81
13 ¹⁻⁹	35	41
13 ^{20, 21}	65	75
13 ²²	31	38
13 ²³	64	74
13 ²⁴⁻³⁰	64	74
13 ³¹⁻³⁵	32	38
14 ^{1a}	67	76
14 ^{1a}	85	94
14 ⁷⁻¹⁴	85	94
14 ^{15b-24}	67	76
14 ²⁵⁻³²	20	24
15 ¹⁻¹⁰	57	68
15 ¹¹⁻³²	58	68
16 ¹⁻¹²	71	81
16 ^{14, 15}	72	82
16 ¹⁹⁻³¹	72	82
17 ^{1b, 2}	76	86
17 ⁴	81	90
17 ^{5, 6}	61	71
17 ^{20, 21}	65	74
18 ¹⁻⁷	60	70
18 ⁹⁻¹⁴	63	73
19 ¹⁻¹⁰	33	39
21 ^{37, 38}	39	46
22 ^{54b-62}	42	50
22 ⁶³⁻⁶⁶	43	50
22 ⁶⁷⁻⁷¹	43	51
23 ¹⁻²⁵	44	51
23 ^{34a}	45	53
23 ³⁹⁻⁴³	45	54
24 ^{8, 9}	47	55
24 ^{11, 12}	47	56
24 ¹³⁻³⁵	48	56
24 ³⁶⁻⁴⁸	49	58

JOHN

1 ¹⁻¹⁶	189	270
1 ^{43b-50}	11	13
3 ¹⁻¹³	190	271
3 ¹⁴⁻²¹	190	272
3 ^{25b-36}	191	272
4 ³⁻²¹	192	273
4 ²³⁻⁴²	192	274
5 ¹⁻³⁰	193	275
6 ²⁷	194	277
6 ^{32b-51b}	194	278

BIBLICAL REFERENCE	SEC.	PAGE
6 ⁵³⁻⁷¹	194	279
7 ^{16b-18}	193	277
7 ²⁸⁻⁵²	195	279
8 ³⁻¹¹	79	89
8 ¹²⁻³⁴	196	281
9.....	197	282
10 ¹⁻¹⁸	198	285
10 ²²⁻²⁹	198	285
10 ³⁰	198	286
11 ¹⁻⁷	199	286
11 ^{11b-32}	199	287
12 ^{20-36a}	200	289
12 ^{44b-50}	200	290
13 ¹⁻¹⁷	201	290
13 ²⁰	201	291
13 ^{31b-35}	201	292
14 ¹⁻²⁹	202	292
15 ¹⁻²¹	203	294
15 ^{26-16¹⁷}	204	295
16 ¹⁹⁻³³	204	296
17.....	205	298
19 ²⁵⁻²⁷	45	54
20 ¹¹⁻¹⁸	47	56
20 ²⁴⁻²⁹	49	58
21 ¹⁻¹⁷	50	59
21 ²⁶	205	299
21 ³¹	187	270

ACTS OF THE APOSTLES

1 ³⁻²⁶	89	98
2 ^{1, 2, 4, 6a}	89	100
2 ^{12-18, 22-24}	89	100
2 ^{33, 36-42}	89	101
2 ^{44-31a, 26}	90	101
4 ^{1-3, 6-21}	90	103
4 ^{32, 34-37}	91	104
5 ^{1-12, 16}	91	105
6.....	92	105
7 ^{1, 2a, 46-56}	92	107
7 ^{59, 60}	92	107
8 ^{1a, 2}	92	107
8 ^{1b, 4-8, 12}	93	108
8 ^{14-17, 26-40}	93	108
11 ¹⁹⁻³⁰	95	111
12 ^{25-13³}	95	112
13 ^{4-4a, 13-17}	96	113
13 ^{19a, 22b, 23, 24}	96	113
13 ^{26-33a}	96	113
13 ^{36, 39, 42-52}	96	114
14.....	97	115
15 ^{1-13, 19, 20}	99	118
15 ^{22, 30b, 32-35}	99	119
15 ^{36-16³}	100	119

BIBLICAL REFERENCE	SEC.	PAGE
16 ⁵⁻¹⁵	100	120
16 ¹⁶⁻⁴⁰	101	121
17 ¹⁻¹⁵	101	123
17 ¹⁶⁻³⁴	104	126
18 ^{1-18b}	105	127
18 ²³	106	129
19 ^{1b, 8-11}	106	129
19 ^{17b-20, 23-32}	106	129
19 ^{34b-41}	106	130
20 ¹	106	131
20 ^{2, 6a, c, -12}	107	131
20 ^{15, c-38}	107	132
21 ^{1a, 3b-24, 26}	108	133
21 ^{27-22⁸}	109	135
22 ³	94	110
22 ^{10a, 21-29}	109	137
22 ^{30-23²⁴}	110	137
23 ^{31-33a, c}	110	139
24 ²⁴⁻²⁷	110	140
25 ^{1-14a, 22, 23}	111	140
26 ^{1-4, 5b}	111	141
26 ⁹⁻¹⁸	94	110
26 ^{20a}	94	111
26 ²²⁻³²	111	141
27 ^{1-28¹}	112	142
28 ²⁻³⁰	113	145

ROMANS

1 ^{1, 4b-17}	142	190
1 ¹⁸⁻²⁵	143	191
2 ⁶⁻¹⁵	143	191
3 ^{1-4a, 9, 10}	144	192
3 ^{19-24, 27, 28}	144	192
4 ¹³	144	193
5 ¹⁻¹¹	144	193
6.....	145	194
7 ^{14-19, 24, 25a}	146	196
8 ¹⁻¹¹	146	196
8 ¹²⁻²⁹	147	197
8 ³¹⁻³⁹	148	198
10 ⁶⁻¹⁵	148	199
11 ³³⁻³⁶	148	200
12.....	149	200
13.....	150	201
14.....	151	203
15 ^{1-7, 13-20}	152	204
15 ^{22-26, 30-33}	152	206
16 ¹⁻²³	153	206

I CORINTHIANS

1 ^{1-6, 10-17a}	122	161
1 ^{17b-29}	123	162
2 ¹⁻⁵	123	163

BIBLICAL REFERENCE	SEC.	PAGE
2 ¹⁰ -3 ¹¹	124	163
3 ²¹ -23	124	164
4 ⁷ -5 ^{6a}	125	165
5 ⁹ -13	125	166
6 ¹ -11	126	166
6 ¹² -20	127	167
7 ¹⁰ -18	128	168
7 ³⁹ , 40	128	169
8 ¹ -4	129	169
8 ⁷ -13	129	169
9 ¹ , 12-27	130	171
10 ¹³	127	168
10 ²³ -27, 31-33	129	170
11 ¹	129	170
11 ²⁴ , 25	40	48
12 ¹ , 4-7	131	172
12 ¹² -22a, 24-31a	131	172
12 ^{31b}	132	173
13	132	173
14 ¹ -5, 8, 9	133	174
14 ¹³ -15, 16, 19	133	175
14 ²⁶ -33, 39, 40	133	175
15 ^{4b} -6	51	60
15 ⁹ -28	134	176
15 ³⁵ -58	135	177
16	136	179

II CORINTHIANS

1 ¹ -4, 23	138	182
2 ¹ -11	138	183
3 ² -8, 17b, 18	138	183
4 ¹ -5 ¹⁰	139	184
5 ¹⁴ -6 ¹³	140	186
7 ² -4, 6-9	140	187
8 ¹ -7, 9	141	188
9 ⁶ -15	141	188
10 ¹ -4	137	181
11 ⁵ , 23b-29	137	111
11 ³² , 33	94	181
12 ² -5, 7b-10	137	182
13 ⁹ -11, 14	137	182

GALATIANS

1 ¹ -7	114	149
1 ¹³ -24	94	111
2 ¹ -10	98	117
2 ^{18b} , 20, 21	114	149
3 ¹ -6	114	149
3 ²³ -28	114	150
4 ¹ -7	114	150
5 ¹ , 6	114	150
5 ¹³ -23	115	151
5 ²⁴ -6 ¹⁸	116	151

EPHESIANS

BIBLICAL REFERENCE	SEC.	PAGE
1 ¹ -5	158	215
2 ⁶ -11a, 12-22	158	215
3 ¹⁴ -21	158	210
4 ¹ -7, 11-16	159	217
4 ^{26b} -32	159	217
5 ¹ , 2, 15-20	159	218
5 ²¹ -25, 33	160	218
6 ¹ -9	160	219
6 ¹⁰ -20, 23, 24	162	219

PHILIPPIANS

1 ¹ -28	162	221
1 ²⁷ -2 ²⁴	163	222
2 ²⁵ -30	165	226
3 ¹ -16	164	224
4 ¹ -9	164	225
4 ¹⁰ -23	165	227

COLOSSIANS

1 ¹ -8	155	211
2 ¹ -10a	155	211
3 ² -17	156	212
4 ² -18	157	213

I THESSALONIANS

1	117	154
2 ¹ -15a	103	124
2 ¹⁷ -19a	103	125
3 ¹ -3, 6, 7	103	125
3 ⁹ -13	117	154
4 ¹ -12	118	155
5 ⁵ -28	119	156

II THESSALONIANS

1 ¹ -7, 11, 12	120	158
2 ¹ -3a	120	158
3 ¹ -5	120	159
3 ⁹ -18	121	159

I TIMOTHY

4 ^{7b} -10	177	245
6 ³ -19	177	245

II TIMOTHY

1 ¹ -8, 11, 12	166	228
1 ¹⁶ , 17	166	228
4 ⁶ -16	166	229

PHILEMON

BIBLICAL REFERENCE	SEC.	PAGE
1.....	154	209

HEBREWS

1 ¹⁻⁴	178	247
2 ^{10, 11, 17, 18}	178	247
4 ¹⁴⁻¹⁶	178	247
5 ^{8, 9}	178	247
11.....	179	248
12 ¹⁻¹⁴	180	251
13 ^{1-3, 5, 6}	180	252
13 ^{8, 15, 20, 21}	180	252

JAMES

1 ¹⁻¹⁸	172	238
1 ¹⁹⁻²⁷	173	239
2 ^{1-9, 12, 13}	174	240
2 ^{14-22, 24}	173	240
3.....	175	241
4 ^{1-4, 7-10}	176	242
4 ^{11, 12}	174	241
4 ¹³⁻¹⁷	176	243
5 ^{1-7a, 12-20}	176	243

I PETER

1 ^{1-9, 22, 23}	167	230
2 ^{1, 2}	167	231
2 ⁹⁻¹⁷	168	231
2 ^{18-34, 7}	169	232
3 ^{8-12a}	168	231

BIBLICAL REFERENCE	SEC.	PAGE
3 ^{13-18a}	170	233
4 ^{1-16, 19}	170	233
5 ⁶⁻¹¹	170	234

II PETER

1 ¹⁻¹¹	171	236
3 ^{3, 4, 8, 9}	171	236
3 ^{17, 18}	171	237

I JOHN

1 ¹⁻²¹¹	185	265
2 ^{12-14a, 15-17}	186	266
3 ¹⁻¹⁵	186	267
3 ¹⁶⁻¹⁸	187	268
4 ⁷⁻²¹	187	268
5 ^{1-5, 14, 15}	187	269

REVELATION

1 ⁴⁻⁶	181	254
1 ⁹⁻²⁰	181	254
2 ^{1-13, 17-19}	181	255
2 ²⁵⁻²⁷	181	256
3 ^{1-8, 10-22}	181	256
4 ^{1-6, 8b}	182	258
5.....	182	259
7 ^{9, 10, 13-17}	182	260
14 ^{6-10, 12, 13}	183	261
19 ^{11-18, 19}	183	261
19 ^{20a, d, 21a}	183	262
20 ¹¹⁻¹³	183	262
21 ^{1-8, 22-27}	184	262
22 ^{1-5, 10-17}	184	263

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